Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 8

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

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Volume 8

In the name of Allāh, the Lord of Mercy, the Giver of Mercy!

Your assistance, O Allāh, and facilitation (we seek)!

Sūrat ʾĀl ʿImrān

Medinan Sūrah that consists of 14525 letters, 3480 words, and 200 verses.

Its virtues: [697](1) During my study with him, Shaykh Abū ʿAbdullāh Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn ibn Fanjawayh Ad-Daynawarī, via Makhlad ibn Jaʿfar Al-Bāqarḥaī, via Muḥammad ibn Ḥunayfah ibn Māhān Al-Wāsiṭī, via his uncle Aḥmad ibn Muḥammad, via Abū Ṭalḥah ibn Zayd, via Yazīd ibn Khālid Ad-Dimashqī, via Ṭāwūs, via ibn ʿAbbās, May Allāh be pleased with both, who said that the Messenger of Allāh (PBUH) said: **"If anyone recites the Sūrah in which Āl ʿImrān is mentioned on a Friday, Allāh will shower His blessings upon him, and His angels will pray for him till the sun sets."**

[698](2) Abū Al-Ḥasan Muḥammad ibn Al-Qāsim Al-Fārisī narrated

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(1) **[697] The assessment of the reliability of the chain of transmitters:**

- Very weak and closer to fabrication; Ṭalḥa: abandoned, he used to fabricate hadiths; Yazid: his hadith is not reliable; Abu Ahmad al-Wasiti: unknown.

The authentication of Hadith:

- It was narrated by al-Tabarani in "Al-Mu'jam al-Kabir" 11/38 (11002), and in "Al-Mu'jam al-Awsat" 6/191 (6157) through the route of Abu Hanifah Muhammad ibn Hanifah al-Wasiti with the same weakness.
- Al-Hafiz said in "Al-Kafi al-Shafi" (p. 37) (311): Its chain of narrators is weak. al-Suyūṭī said in "Al-Durr al-Manthur" 2/1: Its chain of narrators is weak. Al-Albani said in "Silsilat al-Ahadith al-Da'ifah" 1/599 (415): ... This chain of narrators is fabricated.
- And see: "Fayd al-Qadir" by al-Manawi 6/198. And it was narrated by al-Dārimī in "Sunan" (3440) in the book of virtues of āl-ʿimrān, from the saying of Mak'hul, which is not elevated. And Mak'hul, Abu Abdullah al-Shami, was a great follower, trustworthy, and transmitted a lot.

(2) **[698] The assessment of the reliability of the chain of transmitters:**

- It is a fabricated hadith, as pointed out by the imams of hadith and their critics, and they criticized those who included it in their works, such as the exegetes and others, without warning them about it. Among those who mentioned it are Yaḥyā al-ʿAṭṭār ,

via ʿAbdullāh ibn Aḥmad ibn Jaʿfar Ash-Shaybānī, via Abū ʿAmru Al-Ḥīrī, via (Ḥimdān ibn Khālid), via Muḥammad ibn Al-Muṣaffā, via Yaḥyā ibn Saʿīd Al-ʿAṭṭār, via Abū Al-Khalīl, via ʿAlī ibn Zayd ibn Judʿān, via Zirr ibn Ḥubaysh, via Ubayy ibn Kaʿb, May Allāh be pleased with him, reported that the Messenger of Allāh (PBUH) said: **"Whosoever recites Sūrat Āl ʿImrān, will be given for each verse (he recites) a safety upon the bridge of Jahannam (Hellfire)."**

Zaid bin Ali, and Abu al-Khalil, whose hadiths are unreliable. ad-Dāraquṭnī said about it: "It is abandoned."

- **The authentication of Hadith:** Al-Aqili narrated in his book "Al-Du'afa" 1/156 (198), and Ibn al-Jawzi in "Al-Mawdu'at" 1/390-391 (471) through the route of Bazi' ibn Ḥasan Abu al-Khalil al-Baṣrī who said: Ali bin Zaid bin Jud'an and 'Ata' bin Abi Maimuna narrated to us from Zurr bin Hubaysh, from Abu bin Ka'b, that the Prophet (peace be upon him) said: "Whoever recites the opening chapter of the Book (i.e. Surah Al-Fatihah) will be given reward such and such," and then he mentioned the virtues of each Surah until the end of the Qur'an.
- Al-Aqili said: "It is not followed up on," meaning Bazi'. ad-Dāraquṭnī said: "It is abandoned." Ibn al-Jawzi said: "The hadith on the virtues of the Surahs is fabricated, without a doubt, and in the chain of the first route: Bazi', Dar al-Qutni said: 'It is abandoned'...and in the second route: Mukhlid bin Abd al-Wahid, Ibn Hibban said: 'He is a very weak narrator who is known for narrating fabricated hadiths that do not resemble the narrations of reliable narrators.' Bazi' and Mukhlid both agreed to narrate this hadith from Ali bin Zaid... And after this, the same hadith indicates that it is fabricated, as it has exhausted the virtues of the Surahs, and it concludes with a clumsy speech at the end of the narration, which does not befit the words of the Prophet (peace be upon him)."
- See: "Al-Majruhin" by Ibn Hibban 3/43, "Mizan al-I'tidal" by al-Dhahabi 4/83.
- And for this hadith, all its routes are fabricated and invalid, including what Ibn 'Adi narrated in "Al-Kamil" 7/2611 from Abu Umama al-Bahili, who said that the Prophet (peace be upon him) said: "O Abu Umama, this is Jibril, who is sending his greetings to you." Ibn 'Adi elevated it by attributing it to Harun bin Kathir, who is unknown, and by Yusuf bin 'Atiya, whose hadiths are not reliable.
- See: "Al-Lalil Al-Masnu'a" (artificial pearls) by Al-Suyūṭī 1/227. It was narrated through the route of Maysara ibn Abd Rabah, as stated in "Al-Mawdoo'at" by Ibn al-Jawzī, 1/392. Maysara ibn Abd Rabah was one of those who narrated fabricated hadiths to emphasize the importance of doing good and avoiding evil, and he did not permit writing down his hadiths except with consideration, as Ibn Hibbān mentioned in "Al-Majruhin" 3/11.
- See also: "Al-Kashf Al-Hathith" by Burhan Al-Din Al-Halabi, p. 75.

[699][(1)] Abū ʿAmru Al-Furātī narrated via Abū Naṣr As-Sarjisī, via Muḥammad ibn Al-Faḍl, via Ibrāhīm ibn Yūsuf, via Wakīʿ, via Sufyān, via Abū Isḥāq, via Sulaym ibn Ḥanẓalah, via ʿAbdullāh ibn Masʿūd, May Allāh be pleased with him, who stated: "Whoever recites Āl ʻImrān, will find contentment."

[700][(2)] Muḥammad ibn Al-Qāsim ibn Aḥmad narrated via Abū Muḥammad ʿAbdullāh ibn Aḥmad ibn Jaʿfar ibn Bakr, via Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid, via Aḥmad ibn ʿAlī Al-Afṭaḥ, via Yaḥyā ibn Zahdam, via his father who said: My father narrated to me via Al-ʿUrs ibn ʿUmayrah, May Allāh be pleased with him, who said: I heard the

(1) **[699] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak, and the narration is subject to improvement. It is attributed to Ibn Masʿūd, and the sheikh of the compiler and his sheikh did not mention any criticism or praise of it. Muḥammad ibn Al-Fadl is weak, and Abu Ishaq al- Sabi is mixed up with another person, and Sufyan ibn Ayyinah heard it from him and changed it slightly. "Al-Kawakib Al-Nirat" by Ibn Al-Kayyam p. 349.

The authentication of Hadith:

- And Sufyān ibn ʿUyaynah mentioned it in "Tafsir" collected by Ahmad Saleh Al-Muhairi, p. 223, and ʿAbd al-Razzāq in " Muṣannaf " 3/375 (6015) from ibn Masʿūd, the same as it was narrated by Al-Darami in "Al-Sunan" (3438) in the book of the virtues of the Quran, chapter on the virtue of āl ʿimrān, and Abu Ubaid in "Fada'il Al-Quran" p. 168 (434) narrated it similarly from Abu Ishaq.

(2) **[700] The assessment of the reliability of the chain of transmitters:**

- Very weak, due to Yahya bin Zuhdam, and Zuhdam is unknown.
- "Mezan al-E'tidal" by adh-Dhahabī 4/376.

The authentication of Hadith:

- Al-Firozabadi mentioned it with this wording in "Basair Dhu al-Tamyeez" 1/168 without a chain of transmission and did not attribute it to anyone.
- The authentic Hadiths about the virtue of Surah āl ʿimrān were reported without mentioning this chain of narrators, including the Hadith reported by Muslim in the book of prayer, the chapter of the virtue of learning the Quran (805), and the Hadith reported by at-Tirmidhi in the chapters of the virtues of the Quran, the chapter on what was narrated about Surah āl ʿimrān (2883) from the Hadith of Al-Nawwas bin Sam'an, who said: I heard the Messenger of Allah r say, "The Quran and its people who acted upon it in this world will be brought forward on the Day of Resurrection, preceded by Surah Al-Baqarah and Surah āl ʿimrān." The Messenger of Allah r made a comparison for them three times, which I did not forget after them. He said, "It is as if they are two clouds or two dark shades, or like two flocks of birds in rows, contending for their companion."

Messenger of Allāh (PBUH) saying: **"Learn Al-Baqarah and Āl ʿImrān, they are Az-Zahrāwān (two luminous). On the Day of Resurrection, they will come as two angels interceding for their reciter until they lead him to enter the paradise."**

[701][(1)] Aḥmad ibn Abū Al-Faqīh narrated via Muḥammad ibn Isḥāq, via Saʿīd ibn ʿĪsā, via Fāris ibn ʿAmru, via Ṣāliḥ ibn Muḥammad, via Ibrāhīm ibn Abū Yaḥyā, via Abū Al-Ḥuwayrith, via Abū ʿAbdullāh Ash-Shāmī who said: "Whosoever recites Al-Baqarah and Āl ʿImrān on the eve of Friday, Allāh will provide him with two wings to fly passing over the Ṣirāṭ on the Day of Resurrection".

Interpretation:

In the name of Allāh, the Lord of Mercy, the Giver of Mercy!

[702][(2)] ʿAbdullāh ibn Ḥāmid narrated via Aḥmad ibn Muḥammad ibn Yūsuf,

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(1) **[701] The assessment of the reliability of the chain of transmitters:**
- The chain of narration of this report is extremely weak due to Ibn Abi Yaḥyā and Saleh at-Tirmidhi.

The authentication of Hadith:
- We did not come across this report in any book other than this one, and its narrator is unknown to us.

(2) **[702], [703], [704] The assessment of the reliability of the chain of transmitters:**
- Al-Tha'labi narrated the story of the delegation of the leaders of Najrān to the Prophet (PBUH) through three chains of narrators.
- The first chain of narration is Mursal (missing a narrator); because Muḥammad ibn Jaʿfar, a trustworthy follower, did not attribute it to anyone he heard it from. The second chain of narration contains
- as-Suddī and Al-Kalbi, who are accused of lying. The third chain of narration is also Mursal, as Al-Rabi' bin Anas, a follower, did not attribute it to anyone he heard it from.

The authentication of Hadith:
- The story of the delegation of the leaders of Najran to the Prophet (PBUH), and what happened to them and with them in terms of historical events, in which verses of Surah Al-Imran were revealed, which included a historical debate and logical argument. They refused to accept the truth and persisted in their disbelief, so the Prophet (PBUH) invited them to the Mubahala, but they refused that as well. Instead, they accepted to pay Jizya and to be under the protection of the Muslims.
- The story has been narrated in various ways by a group of the companions. Ibn Hisham narrated it in his book "Al-Seerah Al-Nabawiyyah" 2/573-584, and Al-

via ʿAbdullāh ibn Yaḥyā, via Yaʿqūb ibn Sufyān, via ʿAmmār ibn Al-Ḥasan, via Salamah, via Muḥammad ibn Isḥāq, via Muḥammad ibn Jaʿfar ibn Az-Zubayr.

Tabari in " Jāmiʿ al-bayān " 3/162 through Ibn Ishaq in a similar way. Ibn Ḥajar said in "Fath Al-Bari" 8/94: The chain of narration is Mursal. Abu Nu'aym also narrated it in "Al-Mustadrak" 2/354-357 (245) through the chain of Muhammad bin Marwan, from Muhammad bin Al-Sa'ib Al-Kalbi, from Abu Salih, from ibn ʿAbbās in a similar way, but with some differences and additions.

- Al-Hafiz said in " al-Kāfī Al-Shafī" (p.26): Ibn Marwan is accused of lying. Al-Tabari also narrated it in "Jami' Al-Bayan" 3/163, and Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim" 2/584 from Al-Rabi' bin Anas in some of its wordings. Ibn Mardawiyah also narrated it, as mentioned in "Tafsir Al-Quran Al-Azim" by Ibn Kathir 2/81-82, from Al-Sha'bi, from Jabir, who said: The delegation of Al-Aqib and Al-Tayyib came to the Prophet (PBUH)... and he mentioned the story. There are differences in this narration as well. Al-Tabari also narrated it in "Jami' Al-Bayan" 3/299 from Al-Sha'bi in a Mursal chain of narration. Ibn Kathir said in "Tafsir Al-Quran Al-Azim" 2/82: This is the most correct narration.
- In his book "Dala'il al-Nubuwwa," al-Bayhaqi narrated a lengthy story about the delegation of Najran. Ibn Kathir mentioned in his book "Tafsir al-Qur'an al-'Azim" that there is something peculiar about it. In "Futuh al-Buldan" by al-Baladhuri and "Al-Lubab" by Ibn 'Adil al-Dimashqi, there are references to this event as well. However, the story of the delegation of Najran and the curse that followed, as well as the account of the two masters who accompanied them, are mentioned elsewhere and out of context. In fact, Al-Bukhari mentioned this story in his book on battles (Kitāb al-maghāzī), under the chapter on the story of the people of Najran (4380), where Hudaifa reported that the two masters of Najran, al-'Aqib and al-Sayyid, came to the Prophet (PBUH) intending to curse him. He then related the hadith, but it does not contain the same level of detail as the version narrated by al-Tha'labi.
- (3) The chain of narrators in this hadith is included in a hadith narrated by al-Bukhari in his book on battles, under the chapter on the hadith of Ka'b ibn Malik (4418), and in Muslim's "Sahih" in the book of repentance, under the chapter on the hadith of the repentance of Ka'b ibn Malik and his two companions (2769), through the route of 'Abd al-Rahman ibn 'Abdullah ibn Ka'b ibn Malik from his father. The hadith mentions that the Prophet (PBUH) never intended to go on an expedition without suggesting another one. Ibn Ḥajar explained in " Fatḥ al-Bārī " that "suggesting another one" means to make them believe that there is another expedition coming up, which is closer to what they want, but he actually intends to send them on a different one.
- In "Ruh al-Bayan" by Ismail Haqqi, there is an explanation of the term "tawriyah," which means to mention a word that has two possible meanings, one of which is closer to what is intended, while the other is more distant.

[703] Shaybah ibn Muḥammad narrated via ʿAlī ibn Muḥammad ibn Fūr, via Aḥmad ibn Naṣr, via Yūsuf ibn Bilāl, via Muḥammad ibn Marwān, via Al-Kalbī.

[704] Al-Ḥasan ibn Muḥammad ibn Jaʿfar An-Naysābūrī narrated via Aḥmad ibn Muḥammad ibn Manṣūr, via Aḥmad ibn Isḥāq ibn Ibrāhīm, via Al-Ḥasan ibn Muḥammad ibn Mūsā, via ʿAmmār ibn Al-Ḥasan, via ʿAbdullāh ibn Abū Jaʿfar Ar-Rāzī, via his father, via Ar-Rabīʿ ibn Anas, stating that "these verses were revealed in connection with Najrān Delegation. Sixty most distinguished men of Najrān among which fourteen of their nobles. They were headed by three leaders who used to make decisions, namely; ʿAbdul-Masīḥ, also named as Al-ʿĀqib; their leader, consultant, and to whom they referred for advice and decision, Al-Ayham, also named as As-Sayyid; their leader in journeys and social gatherings, and Abū Ḥārithah ibn ʿAlqamah; their patriarch, religious leader, Grand Bishop of Najran, and owner of the house at which jews used to study their faith. He was honored due to his good knowledge of their religion. The Roman kings honored him, supported him financially, and built churches for him because they knew how firm his faith in their religion was.

The delegation came to the Messenger of Allāh (PBUH) and entered his Mosque wearing silken clothes; robes and garments, after the Prophet had prayed ʿAsr prayer. They accompanied a caravan of camels led by Banū Al-Ḥārith ibn Kaʿb. The Companions of Allāh's Messenger (PBUH) who saw them said that they never saw a delegation like them after that. When their worship time came, they stood up to perform their worship in the Prophet's Mosque. The Messenger of Allāh commanded his companions saying: 'Let them (worship)' and they prayed towards east. Then As-Sayyid and Al-ʿĀqib spoke to Allāh's Messenger (PBUH). The Prophet said to them 'Become believers!', they replied 'We have been believers prior to you', he said 'You are lying. Your claim a son to Allāh, Cross worship, and eating pork keep you away from being true believers'. They said, 'If he (ʿĪsā) is not Allāh's son, who

is his father?' and argued about ʿĪsā (PBUH). The Prophet (PBUH) said to them 'Do you not know that there is no son who does not look like his father?', they replied 'We know'. He said, 'Do you not know that our Lord is alive and does not die, and that decay will come upon ʿĪsā?', they replied 'We know'. He said, 'Do you not know that our Lord is in charge of everything, preserving and giving provision?', they replied 'We know'. He said, 'Does Jesus have any (control) of that?', they replied 'No'. He said, 'Do you not know that nothing is hidden from Allāh on earth or in heaven?', they replied 'We know'. He said, 'So does Jesus know any of that, except what he was taught?', they replied 'No'. He said, '(Do you not know that) Our Lord created ʿĪsā in the womb as He willed with no food, drink, or even defecation?', they replied 'We know'. He said, 'Do you not know that ʿĪsā was carried by his mother as a (normal) woman carries (her fetus), then she gave birth to him as a (normal) woman gives birth to her child, then he was fed just as a (normal) boy is fed, then he used to eat, drink and defecate?', they replied 'We know'. He said, 'How could he be (son of Allāh) as you claimed?', they kept silent. Then Allāh Almighty revealed (in connection) about eighty-few verses starting from the beginning of Sūrat ʾĀl ʿImrān.

Allāh said: [**ʾĀl ʿImrān: 1**] ﴿Alif Lām Mīm﴾.

Abū Jaʿfar Yazīd ibn Al-Qaʿqāʿ Al-Madanī adopted the Qirāʾah (Recitation) of separating ﴿Alif Lām Mīm﴾. Likewise, with all the individual letters that some sūrah's begin with.

Abū Jaʿfar Ar-Ruʾāsī, Al-Aʿshā, and Al-Barjamī adopted the Qirāʾah of stopping a period between each letter of ﴿Alif Lām Mīm﴾, while the rest (reciters) adopted the Qirāʾah of joining them with (putting) a fatḥah on the meem.

Therefore, those who adopted pronouncing the mīm with fatḥah and joined (the individual letters), have two choices:

Linguists of Baṣrah stated: due to the meeting of two sākin (Vowellessness) letters, it (i.e., the meem) took the lightest vowel. Linguists of Kūfah stated that:

it (i.e., the meem) was consonant because Arabic alphabet are fixed on stoppage, but when it joins Hamzatul-Waṣl, its vowel - fatḥah- moved to the meem.

For those who adopted stopping a period between letters (the individual letters), have two choices:

First, the intention of stopping, then pronouncing Hamzatul-Qaṭʿ due to beginning, as the poet stated:

Soon you will hear at your houses

'Allāh is great', O ʿUthmān's assassins

Second, pronouncing it according to those who pronounce Hamzatul-Qaṭʿ, as the poet stated:

if a secret is leaked out of two, it becomes wide.

getting gossips is something rapid.

As for those who adopted stopping a period and separating together, did so for honoring and glorification.

[ʾĀl ʿImrān: 3 - 2] ﴿Allāh! There is no god ⌜worthy of worship⌝ except Him, Al-Ḥayyu Al-Qayyūm (the Ever-Living, All-Sustaining). Nazzala (He has sent down) to you the Book in truth, confirming what came before it, as He anzala (revealed) the Torah and the Injīl﴾.

﴿Allāh…﴾: is the (nominal sentence's) subject, and what comes after is the predicate; ﴿…Al-Ḥayy Al-Qayyūm…﴾ is the epithet (of Allāh). ﴿…Nazzala (i.e., has sent down) to you the Book…﴾. However, Ibrāhīm ibn Abū ʿAbālah adopted the Qirāʾah of ﴿…Nazala…﴾ i.e., The book has descended.

The Qirāʾah of ﴿…Nazzala…﴾ indicates that the Qurʾān was gradually sent down, in portions. Its Arabic noun is Tanzīl i.e., sending down: time after time, ﴿…as He anzala the Torah and the Injīl…﴾ because they were sent down all at once.

﴿…sent down to you…﴾ O Muḥammad ﴿…the Book…﴾ i.e., Qurʾān ﴿…in truth…﴾ fairly and honestly ﴿…confirming…﴾ compatible with

﴿…what came before it…﴾ the Books that were previously (sent down) with monotheism, prophecies, news, and some laws ﴿…as He anzala the Torah…﴾: Linguists of Baṣrah stated that its root word is Wawrayah based on the morphological criterion Fawʿalah, such as Dawkhalah and Ḥawqalah, the first wāw was changed into Tāʾ, and the Yāʾ with Fatḥah was changed also into an Alif, therefore it becomes Tawrāh.

Linguists of Kūfah stated that its root word is based on the morphological criterion Tafʿilah such as Tawṣiyah and Tawfiyah; the Yāʾ was changed into an Alif, as Ṭayʾ (Tribe) used to do when pronouncing Jāriyah (a girl) as Jārāh, Nāṣiyah (forehead) as Nāṣāh, and Tawṣiyah as Tawṣāh. Its root word is taken from the (Arab's) saying "Wariya Az-Zind" (a match's head burns) i.e., its fire comes out, and "Awraytuhū Ana" (i.e., I burnt it). Allāh says ﴿Afaraʾytum An-Nār Al-Latī Tūrūn﴾ (Consider the fire you kindle) [Al-Wāqiʿah: 71], and He also says ﴿Fal-Mūriyāti Qadḥā﴾ (and strike sparks with their hooves) [Al-ʿĀdiyāt: 71]. "It is called Tawrāh because it is a light and brightness, Allāh says (about it) ﴿…a light and a reminder for the righteous…﴾ [**Al-Anbiyāʾ: 48**]" Al-Farrāʾ as well as most exegetes stated that.

Al-Muʾarrij stated: it is derived from 'Tawriyah' (i.e., a pun), which is: concealing a secret or something, and indirectly speaking about something else. It was narrated that whenever the Messenger of Allāh (PBUH) intended to go out on a travel, Warrā (he would pretend to head) in a different destination(1). Therefore, most of indirect speech without clarification or explanation is considered a pun.

(1) The chain of narrators in this hadith is included in a hadith narrated by al-Bukhari in his book on battles, under the chapter on the hadith of Ka'b ibn Malik (4418), and in Muslim's "Sahih" in the book of repentance, under the chapter on the hadith of the repentance of Ka'b ibn Malik and his two companions (2769), through the route of 'Abd al-Rahman ibn 'Abdullah ibn Ka'b ibn Malik from his father. The hadith mentions that the Prophet (PBUH) never intended to go on an expedition without suggesting another one. Ibn Ḥajarexplained in "Fath al-Bari" that "suggesting another one" means to make them believe that there is another expedition coming up, which is closer to what they want, but he actually intends to send them on a different one.
- In "Ruh al-Bayan" by Ismail Haqqi, there is an explanation of the term "tawriyah," which means to mention a word that has two possible meanings, one of which is closer to what is intended, while the other is more distant.

It is stated: in Hebrew, it is Tūr, which means a law.

﴿…The Injīl…﴾ (i.e., the Gospel) based on the morphological criterion Ifʿīl that is derived from An-Najl, i.e., exit, that is why a son is called Najl due to his exit. Al-Aʿshā stated:

When his parents got him to exit,

Of his time, he became the noblest.

What an excellent exit!

It was called so because Allāh Almighty brought out a well-built truth-appreciator with it.

It is stated: it is (derived) from An-Najil i.e., wide-eyed. The Arabs used to say: Ṭaʿnatun Najlāʾ i.e., a wide stab. Therefore, it was called so because He (Allāh) brought it out as an origin and expanded its light and brightness for them. In Syriac, named Anqulyūn, which means: the crown.

[ʾĀl ʿImrān: 4] ﴿Min Qablu (Earlier) as a guide for people and He has sent down the Furqān. Those who deny Allāh's revelations will suffer severe torment: Allāh is almighty and capable of retribution﴾.

﴿…Min Qablu…﴾ ended with ḍammah (ـُ) due to destination, such as Allāh's saying ﴿…To Allāh belongs the command [i.e., decree] min Qablu wa min baʿdu (Earlier and after) …﴾.

Zuhayr stated:

Whatever is good, they do.

Why not! their forefathers inherited so.

﴿…as a guide for people…﴾ a guider for those who follow it. He did not form its dual because it is an infinitive.

﴿…and He has sent down the Furqān …﴾ i.e., the distinction between right and wrong.

As-Suddī stated that: in such sentence, there is a deferment and a precedent. Its supposition is: He revealed the Torah, the Injīl, and the Furqān as a guide for people.

﴾…Those who deny Allāh's revelations will suffer severe torment: Allāh is almighty and capable of retribution…﴿

[ʾĀl ʿImrān: 5] ﴾Nothing on earth or in heaven is hidden from Allāh﴿.

[ʾĀl ʿImrān: 6] ﴾It is He who forms you in the wombs however He wills. There is no deity except Him, the Exalted in Might, the Wise.﴿.

﴾It is He who forms you in the wombs however He wills…﴿, Male and female, short and tall, black and white, beautiful and ugly, wretched and happy. ﴾…There is no deity except Him, the Exalted in Might, the Wise﴿.

[ʾĀl ʿImrān: 7] ﴾It is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning- these are Um Al-Kitāb (the cornerstone of the Scripture)- and Ukhar (others) are ambiguous. Those with deviant hearts follow the elusive verses seeking taʾwīlih (ʿto spreadʾ doubt through their ʿfalseʾ interpretations). Only Allāh knows the true meaning and Ar-Rāsikhūn (those firmly grounded) in knowledge say, 'We believe in it: it is all from our Lord' But none will be mindful ʿof thisʾ except people of Al-Albāb (reason).﴿.

﴾It is He who has sent this Scripture down to you. Some of its verses are definite in meaning…﴿ i.e., accurate and detailed. ﴾…these are Um Al-Kitāb…﴿ i.e., the scripture's cornerstone from which rulings are extracted, the complex of lawful and unlawful, the source and the first reference to all Muslims. These are leading (verses) in the Torah, the Gospel, the Furqān, and every scripture endorsed by believers in all (divine) religions, and undisputed by people of every faith.

The Arabs used to name every superior complex and reference as Um (i.e., mother). The Preserved Tablet is called Um Al-Kitāb, Al-Fātiḥah is called Um Al-Qurʾān, Mecca is called Um Al-Qurā (Villages), a brain is called Um Al-Raʾs (head), a mother, nanny, and father who takes care of children are called Um, and a cow, a she-camel, and a sheep (with their milk and meat) people live are called Um too. ʿĪsā PBHU used to call water "father" and to bread "Mother" because bodies' survival depends upon them.

Allāh stated ﴿…Um…﴾ in a singular form (although it describes a plural form), because all verses, regarding integration and combination, are considered one verse, and Allāh's words are (considered) one (context).

It is stated that its meaning is: each single verse is considered Um Al-Kitāb, as Allāh stated ﴿We made the son of Mary and his mother a sign…﴾ [Al-Muʾminūn: 50] i.e., each one is a sign.

Al-Kasāʾī stated: ﴿…Ukhar…﴾ is the plural of Ukhrā (i.e., other), and it is partly flexible; because it has been changed from Awākhir such as ʿUmar, Qutham, and Zufar.

It is also stated: it is an epithet, such as Jumaʿ and Kutaʿ. It is also partly flexible because they are epithets.

Another opinion stated: it is inflexible upon its singular, and its singular -Ukhrā- is not partly flexible.

﴿…ambiguous…﴾ i.e., are similar.

Scholars disagree about the definite and the ambiguous (verses).

Qatādah, Ar-Rabīʿ, Aḍ-Ḍaḥḥāk, and As-Suddī stated: the definite refers to the abrogating (verses) which contain must-be-applied provisions, while the ambiguous refers to the abrogated (verses) which contain must-be-believed but not applied provisions. This was also ʿAṭiyyah's narration via ibn ʿAbbās.

Alī ibn Abū Ṭalḥah also narrated via ibn ʿAbbās his statement: the definite verses are those abrogating ones (which include) the lawful, the unlawful, (Allāh's) limits, obligations, what must be believed in, and what must be implemented. On the other hand, the ambiguous verses are those abrogated ones, (determining) what was revealed first and what was revealed later, (the Qurʾān's) examples, divisions, and what must be believed in without implementation.

[705] ʿAbullāh ibn Ḥāmid narrated via Muḥammad ibn Yaʿqūb, via Al-Ḥasan ibn ʿAlī, via Abū Usāmah, via Mālik ibn Mighwal and Zuhayr ibn Muʿāwiyah via Abū Isḥāq via ibn ʿAbbās, May Allāh be pleased with

both, who stated about Allāh's saying ﴿…Some of its verses are definite in meaning…﴾ i.e., these are the three consecutive verses ﴿Say, 'Come, I will recite what your Lord has prohibited to you……﴾ [**Al-Anʿām:** 153 - **151**], likewise Allāh stated in sūrat Banī Isrāʾīl ﴿Your Lord has commanded that you should worship none but Him……﴾ [**Al-Isrāʾ: 25 - 23**][(1)].

Mujāhid and ʿIkrimah stated: the definite are those verses which include the lawful and the unlawful. Otherwise, is ambiguous reinforcing each other.

Muḥammad ibn Isḥāq narrated via Muḥammad ibn Jaʿfar ibn Az-Zubayr who stated: the definite is what stands for only one meaning, while the ambiguous is what may give multiple meanings.

Ibn Zayd stated: the definite refers to the prophets' detailed stories which Allāh told his Messenger (PBUH) and the Muslim nation in His book. He mentioned the story of Noah (PBUH) in twenty-four verses, the story of Hūd (PBUH) in ten verses, the story of Ṣāliḥ (PBUH) in eight verses, the story of Ibrāhīm (PBUH) in eight verses, the story of Lūṭ (PBUH) in eight verses, the story of Shuʿayb (PBUH) in thirteen verses, the story of Mūsā (PBUH) in so many verses, and talked about our prophet (PBUH) in twenty-four verses.

As for the ambiguous, it refers to the different expressions used in case of retelling. For instance: in telling Noah's story, Allāh said ﴿Qulna-ḥmil (We said, 'Load upon it'﴾ [Hūd: 40], in another position He said ﴿fasluk (put into it﴾

(1) **[705] The assessment of the reliability of the chain of transmitters:**

- It is weak, as mentioned in "Tahdhib al-Tahdhib" by Ibn Ḥajar. There is an unknown narrator, Abu Ishaq is a deceiver, and there are some issues with the narrators' reliability. However, this hadith is also mentioned in "Sunan" by Sa'id ibn Mansur, in the same wording, through the route of Hudayj ibn Mu'awiya from Abu Ishaq al-Tha'labi.

The authentication of Hadith: This hadith is also mentioned in " Jāmiʿ al-bayān " by al-Tabari, in "Tafsir al-Qur'an al-'Azim" by Ibn Abu Hatim, through Hisham, from Al-ʿAwām b. Ḥawshab

- , who heard it from Ibn 'Abbas. Ibn 'Atiyya mentioned this hadith as an example in " al-Muharrar al-Wajiz." Al-Shawkani also mentioned it in " Fath al-Qadīr " and emphasized that the mutashabihat (verses with multiple possible meanings) make up the majority of the Qur'an, in all of its aspects.

[Al-Muʾminūn: 27]. Allāh also said about (Moses') stick ﴿it became a fast-moving snake﴾ [Ṭā-Ḥā: 20] while in another position He said ﴿and suddenly it was a venomous serpent﴾ [**Al-Aʿrāf: 107**], etc.

Some other exegetes stated: the definite is whatever the exegetes know its interpretation and understand its meaning, while the ambiguous is whatever is unknown that which only Allāh knows. For instance, the exact timing of the Deceitful Messiah's appearance, ʿĪsā's descendance, the sun rising from its place of setting, the Resurrection Day, end of the world, etc.

Abū Fākhitah stated: the definite verses which are the cornerstone of the Scripture are the individual letters from which the Qurʾān is extracted. For instance, (Sūrat) Al-Baqarah was extracted from ﴿Alif Lām Mīm. This is the Scripture﴾ [**Al-Baqarah: 2 - 1**], and (Sūrat) ʾĀl ʿImrān was extracted from ﴿Alif Lām Mīm. Allāh﴾ [**ʾĀl ʿImrān:** 2 - **1**].

Ibn Kaysān stated: the definite verses are those of clear evidence, apparent indications, and no need to ask about what do it mean.

On the contrary, the ambiguous ones are those interpreted through intense research, and a normal person is unable to distinguish truth within it.

Other exegetes stated: the definite refers to what is unanimously agreed upon, while the ambiguous refers to what does not contain a clear statement.

Abū ʿUthmān stated: the definite is the Opening of the Book (Al-Fātiḥah), without which prayer is null and void.

Muḥammad ibn Al-Faḍl stated: it is sūrat Al-Ikhlāṣ, because it contains nothing but monotheism.

I have found in some exegeses that the ambiguous is the Fate.

Remember that the whole Qurʾān is definite from an aspect, which is being the truth, as Allāh stated ﴿This is a Book whose verses are well perfected﴾ [**Hūd: 1**], and is (i.e., the Qurʾān) ambiguous from another aspect, that its verses are equivalent in superiority and mutually reinforcing each other.

Ibn Bāthān narrated that ibn ʿAbbās stated: the ambiguous are the individual letters at the beginning of (some) sūrahs. A band from the Jews,

including Ḥuyayy ibn Akhṭab, Kaʿb Al-Ashrāf, and others, visited the Prophet (PBUH). Ḥuyayy said, "we heard that 'Alif Lām Mīm' was revealed to you, we plead with you if it was really revealed upon you? The Prophet replied "Yes", he said "if that is real, I knew that your nation's kingdom will last for seventy-one years. Have you been revealed another (similar)? The Prophet replied "Yes ﴿Alif Lām Mīm Ṣād'.﴾ He said, "This is more than the former; it is one hundred and sixty-one years, is there anymore?" The Prophet replied "Yes 'Alif Lām Rā'. He said, "This is more; it is two hundred and thirty-one years, is there anymore?" The Prophet replied "Yes ﴿Alif Lām Mīm Rā'.﴾ He said, "This is more; it is two hundred and seventy-one years. This is so confusing; we do not know shall we consider the large or the small (amount)? And we still do not believe in this. Thus, Allāh Almighty revealed ﴿It is He who has sent this Scripture down to you [Prophet]. Some of its verses are definite in meaning- these are Um Al-Kitāb (the cornerstone of the Scripture)- and Ukhar (others) are ambiguous.﴾.

Allāh's saying ﴿Those with deviant hearts﴾ means (those who) turn away from the truth. It is said also: (who are) doubtful ﴿follow the elusive verses﴾.

They (exegetes) disagreed upon interpreting this verse.

Ar-Rabīʿ stated: (This verse was about) the delegation of Najrān, who disputed with the Messenger of Allāh (PBUH) over ʿĪsā (PBUH). They said, "Do not you claim that he (ʿĪsā) was the word of Allāh and a soul (created at a command) from Him?" The Messenger replied "Yes", they said, "Sufficient for us". Thus, Allāh revealed this verse.

Al-Kalbī stated: (it was about) the Jews, (when they) asked to know this nation's fate by using Abjad numerals. Ibn Jurayj stated: (it was about) the hypocrites. Al-Ḥasan stated: (it was about) the Kharijites. Whenever reciting this verse ﴿…Those with deviant hearts…﴾, Qatādah used to comment: if they were neither the Ḥarūriyyah nor the Sabaʾiyyah, I do not know who!

Some other exegetes stated: (it was about) Mubtadiʿah (innovators), may Allāh protect us with His mercy from Bidʿah (innovation)!

[706][(1)] ʿAbdullāh ibn Ḥāmid narrated via Ḥāmid ibn Muḥammad via

(1) **[702], [703], [704] The assessment of the reliability of the chain of transmitters:**

- Al-Tha'labi narrated the story of the delegation of the leaders of Najran to the Prophet (PBUH) through three chains of narrators.
- The first chain of narration is Mursal (missing a narrator); because Muhammad bin Ja'far, a trustworthy follower, did not attribute it to anyone he heard it from. The second chain of narration contains as-Suddī and Ibn al-Kalbi who are accused of lying. The third chain of narration is also Mursal, as Al-Rabi' bin Anas, a follower, did not attribute it to anyone he heard it from.

The authentication of Hadith:

- The story of the delegation of the leaders of Najran to the Prophet (PBUH), and what happened to them and with them in terms of historical events, in which verses of Surah āl ʿimrān were revealed, which included a historical debate and logical argument. They refused to accept the truth and persisted in their disbelief, so the Prophet (PBUH) invited them to the Mubahala, but they refused that as well. Instead, they accepted to pay Jizya and to be under the protection of the Muslims.
- The story has been narrated in various ways by a group of the companions. Ibn Hisham narrated it in his book " Al-Sīrah al-Nabawiyyah " 2/573-584, and al-Ṭabarī in " Jāmiʿ al-bayān " 3/162 through Ibn Ishaq in a similar way. Ibn Ḥajar said in "Fath Al-Bari" 8/94: The chain of narration is Mursal. Abu Nu'aym also narrated it in "Al-Mustadrak" 2/354-357 (245) through the chain of Muhammad bin Marwan, from Muhammad bin Al-Sa'ib Al-Kalbi, from Abu Salih, from ibn ʿAbbās, in a similar way, but with some differences and additions.
- Al-Hafiz said in "Al-Kafi al-Shāfi'ī " (p.26): Ibn Marwan is accused of lying. Al-Tabari also narrated it in "Jami' Al-Bayan" 3/163, and Ibn Abi Hatim in "Tafsir Al-Quran Al-Azim" 2/584 from Al-Rabi' bin Anas in some of its wordings. Ibn Mardawiyah also narrated it, as mentioned in " Tafsir al-Qur›an al-›Azim " by Ibn Kathir 2/81-82, from Al-Sha'bi, from Jābir , who said: The delegation of Al-Aqib and Al-Tayyib came to the Prophet (PBUH)... and he mentioned the story. There are differences in this narration as well. al-Ṭabarī also narrated it in " Jāmiʿ al-bayān " 3/299 from Al-Sha'bi in a Mursal chain of narration. Ibn Kathir said in "Tafsir Al-Quran Al-Azim" 2/82: This is the most correct narration.
- In his book "Dala'il al-Nubuwwa," al-Bayhaqi narrated a lengthy story about the delegation of Najran. Ibn Kathir mentioned in his book "Tafsir al-Qur'an al-'Azim" that there is something peculiar about it. In "Futuh al-Buldan" by al-Balādhurī and "Al-Lubab" by Ibn 'Adil al-Dimashqi, there are references to this event as well. However, the story of the delegation of Najrān and the curse that followed, as well as the account of the two masters who accompanied them, are mentioned elsewhere and out of context. In fact, Al-Bukhari mentioned this story in his book on battles (Kitāb al-maghāzī), under the chapter on the story of the people of Najran (4380), where Hudaifa reported that the two masters of Najrān, al-'Aqib and al-Sayyid,

Muḥammad ibn Ayyūb via Abū Al-Walīd via Yazīd ibn Ibrāhīm and Ḥammād ibn Salamah, together via ʿAbdullāh ibn Abū Mulaykah via Al-Qāsim via ʿĀʾishah, May Allāh be pleased with her.

[1][707] Ibn Fanjawayh narrated via ʿUmar ibn Al-Khaṭṭāb via ʿAbdullāh ibn Al-Faḍl via Suwayd ibn Saʿīd via Muʿtamir ibn Sulaymān via Ayyūb via ibn Abū Mulaykah via ʿĀʾishah, May Allāh be pleased with her, who stated that the Messenger of Allāh (PBUH) once recited this verse ﴿It is He who has sent this Scripture down to you……﴾ then said, "When you see those who ask about what is ambiguous and dispute over it, then (know that) those are what Allāh meant; thus, beware of them and do not sit with them."

﴿…seeking doubt…﴾ i.e., "seeking Shirk (Taking partners with Allāh)" Ar-Rabīʿ, As-Suddī, and ibn Az-Zubayr stated. Mujāhid stated: seeking confusion and doubtful evidence to mislead their ignorant followers.

﴿…(seeking) taʾwīlih…﴾ i.e., (their false) explanations and knowledge. This is supported by Alla's saying ﴿… I will explain to you what you could not bear patiently.﴾ [Al-Kahf: 78] and His saying ﴿… This is the explanation of what you could not bear patiently.﴾ [Al-Kahf: 82].

It also stated: "taʾwīlih" i.e., seeking its end, by asking about the fate of prophet Muḥammad's nation through Abjad numerals. This is proofed by Allāh's saying ﴿…Wa aḥsanu taʾwīlā.﴾ [Al-Isrāʾ: 35] i.e., fairer in the end. Its root word is taken form the Arab's statement Taʾawwala Ash-Shayʾ i.e., comes to an end. Al-Aʿshā also used the word in his poetic lines to state that the poet's love towards his beloved had been increasing in his heart till it reached the peak. Therefore, he (blindly) obeyed and followed her.

﴿…Only Allāh knows the true meaning and those firmly grounded in knowledge…﴾ exegetes disagree in composing this verse. Some stated that the (letter) wāw (and) in His statement ﴿…and Ar-Rāsikhūn…﴾ indicates to accompaniment i.e., interpreting what is ambiguous is known by Allāh and

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came to the Prophet (PBUH) intending to curse him. He then related the hadith, but it does not contain the same level of detail as the version narrated by al-Tha'labi.

those firmly grounded in knowledge who, with their knowledge, say ﴿…we believe in it…﴾.

That was the opinion of Mujāhid, Ar-Rabīʿ, Muḥammad ibn Jaʿfar ibn Az-Zubayr, and the choice of Al-Qutaybī. They stated: despite being well-acquainted of it, they repeat "we believe in it". Subsequently, Allāh's statement ﴿…saying…﴾ is a preposition i.e., those firmly grounded in knowledge who say, 'we believe in it'.

Ibn Mufarrigh Al-Ḥimyarī cited:

The wind over its grief is tearful

And the lightning with its nebula is brightful

i.e., while the lightning is shining with its nebula, it was crying over its grief too. If the lightning did not share the act of crying with the wind, mentioning it and its shining would be senseless.

The proof upon such interpretation is found in Allāh's saying ﴿As for gains granted by Allāh to His Messenger from the people of ˹other˺ lands, they are for Allāh and the Messenger, his close relatives, orphans, the poor, and ˹needy˺ travelers﴾ [Al-Ḥashr: 7], then He said in the following verse ﴿˹Some of the gains will be˺ for poor emigrants who were driven out of their homes and wealth…﴾ [Al-Ḥashr: 8], and afterwards He said ﴿Those who were already firmly established in their homes [in Medina]…﴾ [Al-Ḥashr: 9] i.e., and also for those. In the next verse He said ﴿And those who come after them…﴾ [**Al-Ḥashr: 10**], then He said in the same verse that they pray ﴿…Our Lord! Forgive us…﴾.

No doubt that Allāh's saying ﴿And those who come after them…﴾ [Al-Ḥashr: 10] is in accompaniment with ﴿Those who were already firmly established in their homes…﴾ [**Al-Ḥashr: 9**] and both (two groups) have a share from booties with the poor Emigrants and the Anṣār (Helpers). ﴿… pray, ﴿Our Lord, forgive us…﴾ is an attributive relative clause to ﴿…those who come …﴾, which means and those who came after them, although being worthy from booties, …pray, ﴿Our Lord, forgive us…﴾ i.e., the word pray indicates that they are in a state of praying.

In Allāh's saying ﴿…saying, 'We believe in it'…﴾: is a description for those firmly grounded in knowledge i.e., however, they say ﴿…We believe in it…﴾ and keep in such state of saying.

The verse may also include an omitted wāw (i.e., and) which means 'And they say: We believe in it'.

What confirms the latter opinion is that Allāh -Almighty- revealed His Book just for the benefit of His servants, as He -Almighty- said ﴿˹This is˺ a blessed Book which We have revealed to you ˹O Prophet˺ so that they may contemplate its verses…﴾ [**Ṣād: 29**]. In another verse, He said ﴿in a clear Arabic tongue.﴾ [**Ash-Shuʿarāʾ: 195**] the word clear means explicit. Allāh also said ﴿…a Scripture- We have explained it on the basis of true knowledge…﴾ [Al-Aʿrāf: 52] describing it as detailed and explicit, as He -Almighty- said in another position ﴿…so that you ˹O Prophet˺ may explain to people what has been revealed for them…﴾ [**An-Naḥl: 44**] i.e., the prophet could not explain what he ignored. Therefore, if the prophet (PBUH) was able to know it, despite Almighty's saying ﴿…only Allāh knows the true meaning…﴾, then his pious companions would be able to know it as well.

The Almighty says ﴿Follow what has been sent down to you from your Lord﴾ [**Al-Aʿrāf: 3**] i.e., He will not command us to follow what we ignore. If those firmly grounded in knowledge were not given a portion of it (i.e., the knowledge), then they would not be superior to literate and illiterate people. However, they (keep on) repeating ﴿We believe in it: it is all from our Lord﴾. What also support that view is that exegetes have never yet stopped interpreting Qurʾān claiming that it contains ambiguous verse only Allāh knows its true meaning, rather, they detailed it and interpreted even the individual letters, etc.

While interpreting this verse, ibn ʿAbbās, May Allāh be pleased with both, stated: I am among those firmly grounded in knowledge. Once, on reciting this verse, Mujāhid said: I am among those who know its true meaning.

Sammāk narrated via ʿIkrimah via ibn ʿAbbās, May Allāh be pleased with both, who said: I know the true meaning of the whole Qurʾān except for four

(words): Ghislīn, Ḥanāna, Al-Awwāh, and Ar-Raqīm[1]. However, ibn ʿAbbās himself knew the meanings of such words and explained it later.

Others stated: the wāw (i.e., and) in Almighty's saying ﴿…and Ar-Rāsikhūn in knowledge…﴾ is for resumption, and consequently the former sentence ﴿…Only Allāh knows the true meaning…﴾ is completed, while the latter sentence is new which starts with ﴿…and Ar-Rāsikhūn in knowledge say, 'We believe in it: it is all from our Lord…'﴾. Therefore, Allāh's saying ﴿…and Ar-Rāsikhūn…﴾ is the subject (of the nominal sentence), while ﴿…say…﴾ is the predicate. That was the opinion of ʿĀʾishah, ʿUrwah ibn Az-Zubayr, a narration from ibn ʿAbbās through Ṭāwūs, and the choice of Al-Kasāʾī, Al-Farrāʾ, Al-Mufaḍḍal ibn Salamah, and Muḥammad ibn Jarīr. They stated: those firmly grounded in knowledge do not know its true meaning, however, they still believe in it. Thus, knowledge in such verse refers to the exact timing of this nation's fate, the Resurrection Day, the end of the world, the sun rising from its place of setting, ʿĪsa's descendance, the appearance of the Deceitful Messiah's and Gog and Magog, (What) the spirit (is), and whatever Allāh Almighty alone monopolizes its knowledge and none of his creation is acquainted with.

Some exegetes stated: there might be another different interpretation for the Qurʾān that only Allāh Almighty monopolizes. We may be unable to know

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(1) **The assessment of the reliability of the chain of transmitters:**

- In it, there is Sammāk ibn Harb, whose narration about `Ikrimah is particularly troubled and altered at the end, so it may have been taught to him. The intended meaning of the four [verses] are: what was stated in the saying of Allah, the Exalted, "Today, there will be no ransom from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination." [Quran 67: 8], "And [made me] dutiful to my mother, and He has not made me a wretched tyrant." [Quran 19: 32], "Indeed, Ibrahim was forbearing, compassionate, and devoutly obedient to Allah." [Quran 9: 114], and "Or do you think that the companions of the cave and the inscription were, among Our signs, a wonder?" [Quran 18: 9]. Abdul Razzaq reported it in Tafsir al-Quran 2/397 from Sammāk through a similar route, and Ibn Qutaybah mentioned it in Tawil Mushkil al-Quran (p. 99) from Abdul Razzaq through a similar route. Sammāk 's narration about ʿIkrima is also troubled, as previously mentioned.
- See: Tahdhīb al-kamāl by al-MizzI 8/128 (2562).

Allāh's exact purpose; because we are commanded to only follow His commands and abandon His prohibitions. This is supported by the Qirāʾah of ʿAbdullāh who limited the knowledge of true meaning to Allāh alone. Ubayy and ibn ʿAbbās, May Allāh be pleased with them, adopted a Qirāʾah that confirms this too. It was narrated that once ʿUmar ibn ʿAbdul-ʿAzīz recited this verse then said: Those firmly rooted in knowledge are limited in interpreting the Qurʾān, thus, they repeat: ﴿…We believe in it: it is all from our Lord…﴾.

Abū Nahīk Al-Asadī stated: You always recite this verse by joining (the two sentences together), yet they must be separated. Such opinion is Grammarly sounder, and is close to the apparent meaning, Allāh knows best.

Allāh's saying ﴿…Ar-Rāsikhūn…﴾ means those who are occupied with knowledge: the well-versed scholars who mastered their disciplines leaving no doubts. It is taken from the root word Rusūkh i.e., firm and sticky, it is said: this person is firmly believed. Likewise, in everything. Rasakha and Raṣakha are equal such as Maslūkh and Maṣlūkh. The poet stated:

The antelope stood on a hump

fearing to stick the mud

i.e., to get into the mud.

Another poet stated:

In my heart, the love of Laylā has been firmed

A love, with days, has never changed

(Some) exegetes stated: Ar-Rāsikhūn are the believing scholars among the People of the Book such as ʿAbdullāh ibn Salām and others. This is supported by Allāh's saying ﴿But those of them well-grounded in knowledge…﴾ [**An-Nisāʾ: 162**] i.e., those who studied the Torah.

[708][(1)] ʿAbdullah ibn Ḥāmid narrated via Abū Al-Ḥusayn Aḥmad ibn

(1) **[708], [709], [710] The assessment of the reliability of the chain of transmitters:**
- Very weak, because it contains Abdullah bin Yazid bin Adam, who is attributed with fabrication.

Jaʿfar ibn Al-Munādī via Abū Muḥammad ʿAbdullah ibn ʿAmru ibn Abū Saʿīd Al-Warrāq via Sufyān ibn Ziyād Abū Muḥammad Al-Makhramī via Al-Fayyāḍ ibn Muḥammad Ar-Raqqī.

[709] Abū Al-Qāsim ibn Ḥabīb narrated via Abū ʿAbdullah ibn Muḥammad ibn Yūsuf Al-Harawī via ʿUthmān ibn Saʿīd via Nuʿaym ibn Ḥammād via Al- Fayyāḍ ibn Muḥammad Ar-Raqqī.

[710] Ibn Fanjawayh narrated via ʿAbdullāh ibn Muḥammad ibn Shanabah, via Abū Al-Faḍl Al-ʿAbbās ibn Yūsuf Ash-Shaklī, via Ibrāhīm ibn Al-Muhallab, via Az-Zuhrī, via Nuʿaym ibn Ḥammād, via Fayyāḍ Ar-Raqqī, via ʿAbdullāh ibn Yazīd ibn ʾĀdam, via Anas ibn Mālik, Abū Ad-Dardāʾ, and Abū Umāmah, May Allah be pleased with them, that the Messenger of Allāh (PBUH) was asked about the (characteristics of the) well-rooted in knowledge. He replied, "the truthful, honest, steadfast, and chaste people, who preserve their insides are the well-rooted in knowledge".

[711][(1)] Ibn Fanjawayh narrated via Abū Bakr ibn Mālik Al-Qaṭīʿī, via Aḥmad ibnʿAlī Al-Abbār, via Abū Ṭāhir Aḥmad ibn As-Sarḥ, via ibn Wahb

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- See: Irshad Talab al-Haqa'iq by Imam al-Nawawī (p. 330), Fath al-Mughith by al-Sakhawi 1/224.

The authentication of Hadith: Al-Tabari reported it in Jami' al-Bayan 3/184-185, Ibn Abi Hatim in Tafsir al-Quran al-Azim 2/599, and al-Ṭabarānī in Al-Mu'jam al-Kabir 8/177 (7658) from Abdullah bin Yazid bin Adam, who was contemporary with the Companions of the Messenger of Allah (peace be upon him). He said: " Anas ibn Mālik, Abū ʾUmāmah, and Abū Ad-Dardāʾ reported that the Messenger of Allah (peace be upon him) was asked about those who are firmly grounded in knowledge ... " and then he narrated the Hadith.

- In a narration by Ibn Abi Hatim, he [the narrator] added that Abū Ad-Dardāʾ said it, and in a narration by al-Ṭabarānī, he [the narrator] added that Athlah bin al-Asqa' said it.
- Al-Haythami said in Majma' al-Zawa'id 6/324: "Abdullah bin Yazid is weak."

(1) **[711] The assessment of the reliability of the chain of transmitters:**

- Its men are trustworthy, except for the sheikh of the compiler, who is a truthful and frequent narrator of objectionable Hadith.

The authentication of Hadith: Al-Baghawī mentioned it in Ma'ālim al-Tanzīl 2/11, and Abū Ḥayyān mentioned it in Al-Bahr al-Muhit 2/402, with the words of Malik.

who stated that: I heard Mālik ibn Anas replying, upon being asked about the well-rooted in knowledge, "the knowledgeable person is the one who acts according to what he knows".

Nāfiʿ ibn Zayd stated "it was said: the well-rooted in knowledge are those who humble themselves for Allāh's sake, subserviently seek His pleasure, and neither disdain nor despise others".

Unknown (person) stated: a well-rooted in knowledge is distinguished by four: his piety to Allāh, submission to the truth, asceticism, and struggling against his vain desires.

Ibn ʿAbbās, Mujāhid, and As-Suddī stated: ﴿…saying, 'We believe in it: it is all from our Lord…'﴾ Allāh the Almighty called them well-rooted in knowledge. Thus, being well-rooted in knowledge is their saying ﴿…We believe in it …﴾ i.e., the ambiguous. ﴿…it is all from our Lord…﴾ i.e., the definite in meaning and the ambiguous, the abrogating and abrogated (verses), what we know and what we do not know.

Al-Mubarrid stated: ﴿…But none will be mindful ˹of this˺ ….﴾ i.e., notice what in the Qurʾān ﴿…people of Al-Albāb (reason)…﴾ i.e., minded people. The Lub of something is its epitome.

[ʾĀl ʿImrān: 8] ﴿Our Lord, Lā tuzigh our hearts after You have guided us. Grant us from Yourself mercy: You are the Ever Giving﴾.

﴿Our Lord, Lā tuzigh our hearts after You have guided us…﴾ i.e., and those well-rooted in knowledge say, as He said at the end of this surah ﴿…and give thought to the creation of the heavens and the earth, [saying]…﴾.

﴿Our Lord…﴾ i.e., saying. ﴿…Lā tuzigh…﴾ i.e., do not let our hearts deviate as You did with the Jews, the Christians, and those of deviant hearts.

It is said: Azāgha and zāgha i.e., to deviate.

﴿…after You have guided us…﴾ after you blessed us with your religion and believing in the definite and the ambiguous in Your Book. ﴿…Grant us from Yourself …﴾ i.e., Grant us Your ﴿…mercy…﴾ to strengthen the belief and guidance you've bestowed upon us with.

Aḍ-Ḍaḥḥāk stated: (your mercy) i.e., your pardon and forgiveness.

Aṣ-Ṣādiq stated: (mercy) i.e., adherence to your service on the same way of the Prophet.

﴿…You are the Ever Giving…﴾ in this verse is a refutation to Qadariyyah.

[712][(1)] Ibn Fanjawayh narrated via Aḥmad ibn Jaʿfar ibn Ḥimdān, via Masīḥ ibn

(1) **[712] The assessment of the reliability of the chain of transmitters:**
- there is a narrator for whom I did not find a biography, but his narration is correct according to what is confirmed by follow-up and corroboration.

The authentication of Hadith:
- Imam Ahmad narrated in "Al-Musnad" 6/302 (26576): Hashim told us. And Tabari in " Jāmiʿ al-bayān " 3/187-188 said: Muthanna told us, he said: Al-Hajjaj bin Al-Minhall told us, Hashim and Al-Hajjaj told us, from Abdulhamid bin Bahram, from Shahr bin Hawshab in a lengthy narration.
- Hashim - in Ahmad's narration - is the son of Al-Qasim bin Muslim Al-Laithi, their mawla from Baghdad. Trustworthy and reliable.
- The narration of Ibn Bahram from Shahr is authentic; Imam Ahmad said: Abdulhamid bin Bahram is trustworthy, I like his narrations, his narrations from Shahr are authentic.
- See: "Taqrīb al-Tahdhīb" by Ibn Hajar 2/314 (39), "Al-Jarh wa al-Taʿdīl" by Ibn Abi Hatim 6/8 (42), "Tahdhīb al-Tahdhīb" by Ibn Hajar 11/18 (39).
- Imam Ahmad also narrated it in "Al-Musnad" 6/294 (26519), and Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim," 2/601-602, and Tabari in "Jami' al-Bayan" 3/187, from the direction of Waqee', in a brief form, from Abdulhamid bin Bahram.
- Sheikh Ahmad Shaker said in his commentary on " Jāmiʿ al-bayān " 6/213, margin (1): This is an authentic chain of narration.
- There is a follow-up from Waqee' to 'Amr bin Humaid, according to Al-Tha'labi, and to Hashim, according to Ahmad, and to Al-Hajjaj, according to Tabari.
- Ibn Abi Shaybah also narrated it in "Al-Musannaf" 10/309 (30923), and in the book "Al-Iman" (p. 17), and Imam Ahmad in "Al-Musnad" 6/315 (26679), and Al-Tirmidhi in the chapters of supplications in the chapter of what is narrated in Jami' al-Dawa'at (3588) (authenticity verified by Othman), and Ibn Abi 'Asim in "Al-Sunnah" 1/100 (223), from the direction of Mu'adh bin Mu'adh, from Abu Ka'b Al-Sahabi, from Shahr bin Hawshab in a brief form.
- at-Tirmidhi said: It is a good narration. And Al-Albani in "Sahih Sunan at-Tirmidhi" 3/171 (2792) said: It is authentic. And it has a follow-up from Abu Ka'b - Al-Sahabi, Abdul Rab bin Ubaid, who is trustworthy - Abdulhamid bin Bahram.
- See: "Al-Musnad" by Ahmad 6/315 (26679), "Taqrīb al-Tahdhīb" by Ibn Hajar 1/471 (849).
- The hadith was narrated by At-Tabari in his book "Jami' Al-Bayan" (3/189) from Asad bin Musa who said: Abd al-Hameed bin Behram reported to us a similar

Muḥammad ibn Masīḥ, via ʿAmru ibn Ḥumayd, via ʿAbdul-Ḥamīd ibn Bahrām, via Shahr ibn Ḥawshab via Um Salamah, May Allāh be pleased with her, who said that the Messenger of Allāh (PBUH) frequently prayed "O Allah, O hearts' Overturner, make my heart firm upon Your religion". She said, I asked "O Allah's Messenger, do hearts overturn? The Messenger replied "Yes. There is no human being among Adam's offspring except that his heart is amid Two of Allah's Fingers. whomsoever He wills He causes to deviate and whomever He wills He makes steadfast. Thus, we ask Allah Our Lord, let not our hearts deviate after He have guided us, and we ask Him to grant us from Himself mercy. Indeed, He is the Bestower".

Um Salamah then asked "O Allah's Messenger, shall you instruct me how to invoke Allah for myself? He said, "Sure, repeat: O prophet Muḥammad's Lord, forgive my sins, remove rage from my heart, and protect me from misleading calamities as long as I live".

[713][(1)] Abū Saʿīd Muḥammad ibn Mūsā ibn Al-Faḍl Aṣ-Ṣayrafī narrated

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narration in brief.

- It was also narrated by Imam Ibn Khuzaymah in his book "At-Tawheed" (1/191-109) from Ibn Abi Al-Husayn, Abdullah bin Abdur-Rahman bin Abi Al-Ḥusayn Al-Makki, who reported it from Shahr bin Hawshab in a similar summarized manner. It also includes a follow-up from Ibn Abi Al-Husayn who is reliable, and it mentions Abd al-Hameed bin Behram.
- Refer to " Taqreeb at-Tahdheeb" by Ibn Hajar (1/428-427) for further reference.
- Sheikh Ahmed Shakir commented in his book " Jāmiʿ al-bayān " (6/214-215, margin 1) saying, "This chain of narrators is also authentic."
- Also refer to "As-Sunnah" by Ibn Abi Asim (1/98-106, 219-238). At-Tirmidhi said in the chapter regarding Al-Nawwas bin Sam'an, A'ishah and Abu Dhar.
- And refer to "Sharh Al-Sunnah" by Al-Baghawi (1/166), " Al-Asma' wa al-SifatAl-Asma' wa Al-Sifat" by Al-Bayhaqi (p. 73-74), and " Majmu' al-Zawa'id " by Al-Haythami (6/325, 7/210, 10/176).

(1) **[713] The assessment of the reliability of the chain of transmitters:**

- authentic. Its narrators are reliable, and the inclusion of Jureiry does not harm it, as Shuʿba bin al-Ḥajjā heard from him before the confusion.
- Refer to "Al-Kawakib Al-Niyrat" by Ibn Al-Kayyal (p. 178-24) and "Kashf Al-Astār" by Al-Haythami (1/30-44).

The authentication of Hadith: Ali bin Al-Ja'd narrated it in his book "Al-Musnad" (p. 219-1450) and Abu Nu'aim in his book "Hilyat Al-Awliya" (1/261) from Shu'bah. Masdud narrated in "Masbah Al-Zujaja" by Al-Busiri (1/14) that both Khaled and

via Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh Aṣ-Ṣaffār, via Abū Bakr ibn Abū Ad-Dunyā, via ʿAlī ibn Al-Jaʿd, via Shuʿbah, via Saʿīd Al-Jarīrī, via Ghunaym ibn Qays via Abū Mūsā, May Allah be pleased with him, who stated: a heart (in Arabic i.e., Qalb; which is driven from the root verb Qalaba i.e., overturn) is called so; because it is unstable, that looks like a feather in a desert.

[714][(1)] the same latter chain of transmitters via ibn Abū Ad-Dunyā, via Suwayd ibn Saʿīd, via Baqiyyah ibn Al-Walīd, via Baḥīr ibn Saʿd, via Khālid ibn Maʿdān, via Abū ʿUbaydah ibn Al-Jarraḥ, May Allah be pleased with him, who stated that the Messenger of Allah (PBUH) said, **"a human being's heart is akin to a bird; overturns seven times every day"**.

[ʾĀl ʿImrān: 9] ﴿Our Lord! You will certainly gather all humanity for a Day about which there is no doubt. Surely Allah does not break His promise.﴾.

Allah's saying ﴿Our Lord! You will certainly gather all humanity for a Day…﴾ means to a day's judgement. It is said: it means on a day about which

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Shu'bah narrated from Jureiry in a similar manner.
- Refer to "Shu'ab Al-Iman" by Al-Bayhaqi (1/473-751).
- It was also reported as Marfoo' (attributed to the Prophet) by Al-Rawyan in his book "Musnad" (1/372-568), Ahmad in his book "Musnad" (4/419-19757), Abdullah bin Hameed in his book "Al-Muntakhab" (1/475-534), and Ibn Abi Asim in his book "Al-Sunnah" (1/102-227) from Yazid bin Harun, I am Al-Jureiry, who reported it from Ghanim bin Qais who narrated it from Abu Musa in a Marfoo' manner.
- Sheikh Al-Albani said: Its chain of narrators is authentic. All of its narrators are reliable, according to the standards of Imam Muslim.
- See the comment of Sheikh Al-Albani on the book "Al-Sunnah" by Ibn Abi 'Asim.

(1) **[714] The assessment of the reliability of the chain of transmitters:**
- Weak and disconnected.
- Because Khalid bin Ma'dan did not meet Abu Ubaidah, and the rest is Ya'nin who is known for deception. See: "Tarikh Ibn Ma'in" 2/145.

The authentication of Hadith:
- Al-Bayhaqi mentioned it in "Shu'ab Al-Iman" 1/474 (755), and Al-Hakim authenticated it in "Al-Mustadrak" 4/342 through Baqiyyah ibn Al-Walīd, similar to him.
- Al-Dhahabi said: There is a disconnection in it.
- Al-Bayhaqi also narrated it in "Shu'ab Al-Iman" 1/474 (754), and Abu Nu'aim in "Hilyat Al-Awliya" 1/102 through the route of Sufyan, from Thawr, from Khalid bin Ma'dan, from Abū ʿUbayda, Mawqūf, similar to him.

there is no doubt i.e., the last Day.

The sentence ends with ﴿…about which there is no doubt …﴾, thus, a new indirect speech starts with ﴿…Surely Allah does not break His promise…﴾ i.e., of warning.

[ʾĀl ʿImrān: 10] ﴿Indeed, those who disbelieve - never will their wealth or their children avail them against Allāh at all. And it is they who are fuel for the Fire.﴾.

﴿…never will their wealth or their children avail them…﴾ i.e., never will be of any benefit to them. One of wealth's meanings is benefit, because it benefits its owner by averting poverty.

﴿…never will their wealth or their children avail them against Allāh at all...﴾ Al-Kalbī stated: i.e., against Allah's punishment. Abū ʿUbaydah stated: will not be useful, ﴿…And it is they who are fuel for the Fire…﴾.

[ʾĀl ʿImrān: 11] ﴿Kadaʾbi (just as) the people of Pharaoh and those before them. They denied Our signs, so Allāh seized them for their sins. And Allāh is severe in penalty.﴾.

﴿…the people of Pharaoh…﴾ the sequence is: Indeed, neither the wealth nor children of the disbelievers will be of any benefit to them when a curse or a punishment comes, just as Pharaoh's people and predecessor nations' infidels; we seized and punished them, thus, neither their possessions nor their children were any use to them.

Ibn ʿAbbās, ʿIkrimah, Mujāhid, Aḍ-Ḍaḥḥāk, Abū Rawq, As-Suddī, and ibn Zayd stated that: kadaʾbi i.e., the custom of Pharaoh's people and their actions of denial and disbelief. It is said: the Jews disbelieved in Muḥammad (PBUH) i.e., just as the disbelief of ﴿…Pharaoh's people and their predecessors…﴾.

Ar-Rabīʿ, Al-Kasāʾī, and Abū ʿUbaydah stated: such as Pharaoh's people and their state.

Muqātil stated: they and Pharaoh's people alike.

Al-Akhfash stated: such as Pharaoh's people's affairs.

Quṭrub stated: like Pharaoh's people's case.

An-Naḍr ibn Shumayl and Al-Mubarrid stated: such as the custom of Pharaoh's people.

ʾUmruʾ Al-Qays used the word (kadaʾbi) in his poetry to mean a custom, too.

Az-Zajjāj stated: like the efforts Pharaoh's people did in disbelieving and demonstrating falsehood. It is driven from the root verb daʾaba i.e., to regularly do, then it was developed to mean a habitual practice, affair, and situation.

Zuhayr used the word (daʾb) in his poetry to express the continuity in his action.

Sībawayh stated: the letter kāf is the predicate of an omitted sentence because it expresses similarity i.e., their custom is like Pharaoh's people's custom.

﴿…and those before them…﴾ i.e., predecessor nations' infidels ﴿…They denied Our signs, so Allāh seized them for their sins…﴾ i.e., Allah punished them for their sins, as Allah said ﴿…and We punished each one of them for their sins…﴾ [Al-ʿAnkabūt: 40], ﴿…And Allāh is severe in penalty﴾.

[ʾĀl ʿImrān: 12] ﴿Say to those who disbelieve, satughlabūna (You will be overcome) wa tuḥsharūn (and gathered together) to Jannam (Hell). what an evil place to rest!﴾.

﴿Say to those who disbelieve, satughlabūna (You will be overcome) wa tuḥsharūn (and gathered together) to Jannam…﴾ Yaḥyā ibn Waththāb, Al-Aʿmash, Ḥamzah, Al-Kasāʾī, and Khalaf adopted the Qirāʾah with yāʾ instead of tāʾ ﴿…sayughlabūna (They will be overcome) wa yuḥsharūn (and gathered together) to Jannam…﴾. Both two Qirāʾāt are correct; because no revelation has been directly sent to them and they are absent in the two cases. Thus, the direct and indirect speech deliver the same message.

Exegetes disagree about to whom these two verses concern.

Muqātil stated: (they are) the disbelievers of Mecca i.e., say to the disbelievers of Mecca: you will be overcome on the day of Badr and gathered together to Hell in the Hereafter. Once this verse was revealed, the Messenger

(PBUH) said to the disbelievers on the day of Badr: Allah Almighty will overcome you, and then will gather you together in the Hell. This is proved by Allah's saying ﴿Their forces will be routed and they will turn tail and flee. But the Hour is their appointed time- the Hour is more severe and bitter﴾ [Al-Qamar: 46-45].

Some other exegetes stated: the Jews are the concerned ones.

Al-Kalbī narrated via Abū Ṣāliḥ via ibn ʿAbbās, May Allah be pleased with both, that when Allah's Messenger (PBUH) defeated the disbelievers on the Day of Badr, the Jews of Medina admitted "By Allah, this is the unlettered prophet that Moses confirmed, whose description we find in our Book, and will never be defeated". They intended to believe and follow him, but some of them said "Do not be in haste, till we make sure through another battle". When the prophet's companions were befallen on the Day of Uḥud, they suspicioned, then said "By Allah, this is not him", thus, they did not embrace Islam because their waywardness overcame them. Afterwards, they broke the termed treaty between them and the Prophet (PBUH). Moreover, Kaʿb Al-Ashrāf with sixty men traveled to Mecca to provoke Abū Sufyān and his people who devised a plot along with them against Allah's Messenger (PBUH) and closed all ranks, then they returned to Medina. Thus, Allah revealed such verse[1].

Muḥammad ibn Isḥāq narrated via his chain of transmitters: When Allah's Messenger (PBUH) returned to Medina after defeating the disbelievers on

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(1) **The assessment of the reliability of the chain of transmitters:**

- Al-Kalbi is accused of lying, and Abu Salih is weak.

The authentication of Hadith:

- Al-Wahidi mentioned it in "Asbab Al-Nuzul" (p. 91-92), and Al-Khazin in "Lubab Al-Ta'wil" 1/272 from ibn ʿAbbās, Mawqūf, and not attributed to anyone. It was also narrated by Abdul Hamid, as mentioned in "Al-Ajab Fi Bayan Al-Asbab" by Ibn Ḥajar 2/666, from Qatadah and Mujāhid, who said: "It was revealed about Muhammad and his companions." He mentioned something similar to it, and there is slight variation in some words.
- And Qatadah and Mujāhid are trusted Tabi'een, so their narration is Mursal.
- See also: " Rūh al-Ma'ānii " by Al-Alusi 3/95.

the Day of Badr, he gathered all the Jews in Banū Qaynuqāʿ's marketplace and gave a sermon saying: "You admitted that I am a sent Messenger, (based on what) you found that in your Book, and Allah commanded you (to follow me). Thus, be aware of Him, become Muslims, and pay attention to what befell Quraysh before it befalls you". They replied "O Muḥammad, do not be deceived by your victory over unskilled people with war. By Allah, if you fight against us, you will know who we are. Allah then revealed ﴿Say to those who disbelieve…﴾ i.e., the Jews ﴿…You will be overcome…﴾ i.e., defeated ﴿…and gathered together to Jannam…﴾ in the Hereafter.

This was the narration of ʿIkrimah and Saʿīd ibn Jubayr via ibn ʿAbbās, May Allah be pleased with both.

Linguists stated: the word Jannam is driven from Al-Jihinnām i.e., a distant bottom spring. ﴿…what an evil place!﴾.

[ʾĀl ʿImrān: 13] ﴿Indeed, there was an ʾĀyah (sign) for you in fiʾatayn (the two armies) that met in battle—one tuqātilu (fighting) for the cause of Allah and the other in denial. Yarawnahum (saw them) twice their number raʾyal-ʿAyn. But Allah supports with His victory whoever He wills. Surely in this is a lesson for people of insight.﴾.

﴿Indeed, there was an ʾĀyah …﴾ ʾĀyah is a feminine noun (Grammarly), however, Allah cited a masculine pronoun, referring to the meaning not the term i.e., Indeed, there was an example. The poet cited:

A mild girl with a soft skin

Like a tender moringa's stem

The Moringa is a feminine noun (Grammarly), however, the poet cited a masculine pronoun, referring to the stem, not the tree.

Al-Farrāʾ stated: Allah cited a masculine pronoun because the description (word) came between the verb and the feminine noun.

That is the justification of whatever comes out in such way in the Qurʾān. ﴿Indeed, there was an ʾĀyah …﴾ i.e., a lesson and a proof of what

I promised that you will be overcome. ﴿…fiʾatayn…﴾ i.e., two groups or parties. It is driven from the root verb yafiʾ i.e., enrage each other in fighting. ﴿…met in battle…﴾ of Badr ﴿…one fighting for the cause of Allah…﴾ i.e., seeking Allah's obedience. Those were Allah's Messenger (PBUH) and his companions who were three hundred and thirteen warriors. That was like Saul and his army who crossed the river with him, only the true believers were able to cross. The Prophet's army consisted of seventy-seven among the Emigrants and two hundred and thirty-six among the Helpers. ʿAlī ibn Abū Ṭālib carried the flag of the Emigrants, while Saʿd ibn ʿUbādah carried the flag of the Helpers. They only had seventy camels and two horses belonging to Al-Miqdād ibn ʿAmrū and Marthad ibn Abū Marthad, with six shields and eight swords. All Muslims who were martyred on that day were fourteen men, six from the Emigrants, and eight from the Helpers. ﴿…and the other …﴾ i.e., the other group ﴿…in denial…﴾ i.e., the disbelievers of Mecca who were headed by ʿUtbah ibn Rabīʿah ibn ʿAbd Shams. They were nine hundred and fifty fighting men with one hundred horses. The Battle of Badr was the first battle that Allah's Messenger (PBUH) participated in, and the reason for that was the caravan of Abū Sufyān.

Reciters differed about the Qirāʾah of this verse: most of them adopted the Qirāʾah of fiʾatun i.e., one of them.

Az-Zuhrī adopted the Qirāʾah of fiʾatin i.e., one instead of two, and ibn As-Samayfaʿ adopted the Qirāʾah of fiʾatan i.e., appraised group.

Mujāhid adopted the Qirāʾah of ﴿…yuqātilu…﴾ i.e., referring to the people (which is the plural of a masculine noun), while the rest (reciters) adopted the Qirāʾah of ﴿…tuqātilu…﴾.

In Allah's saying ﴿…Yarawnahum…﴾ Abū Rajāʾ, Al-Ḥasan, Abū Jaʿfar, Shaybah, Nāfiʿ, Yaʿqūb, and Ayyūb adopted the Qirāʾah of ﴿…tarawnahum…﴾ i.e., O ye assembly of Jews, you saw the people of Mecca twice the Muslims' number. Abū Ḥātim adopted this Qirāʾah too. The rest (reciters) and Abū ʿUbayd adopted the Qirāʾah of ﴿…yarawnahum…﴾.

Depending on the latter Qirāʾah, exegetes disagreed upon the meaning. Some stated that the speech is directed to the Muslims, thus, that may be interpreted into two ways.

The first: the believers saw their enemy twice their number. However, their small number defeated the large number of the disbelievers by Allah's will.

If it is said: How could He said ﴿…twice their number…﴾ while they were on real thrice their number?

The answer is "that is similar when you say -while having one thousand (dollars) and you need two thousand more- I need like twice of my money i.e., you need three thousand dollars. When you intended that the one thousand be included in the parallel, then one parallel is two (thousands), and two parallels are three(thousands)", Al-Farrāʾ stated.

The second is: the believers saw their enemy twice their number. However, Allah Almighty made them appear as few in their eyes until they saw them six hundred and twenty-six, although they were thrice their number (nine hundred and fifty). Then, Allah made them appear as few in another state until the believers' eyes saw them as many as themselves.

Ibn Masʿūd stated about this verse: We looked at the polytheists, and we saw them twice our number, then we looked (again) but we did not see them exceed only one man to us.

Then Allah also made them appear as few in their eyes until it saw their number as a small number less than themselves. Ibn Masʿūd also stated: on the Day of Badr, they were few in our eyes. I asked a man beside me: Do you see them seventy? He replied: I see them as a hundred. Ibn Masʿūd said: Then we captured a man among them, and asked him: How many were you? He replied: A thousand.

Some (exegetes) said: The vision refers to the polytheists i.e., the polytheists saw the believers twice their number. Before the fighting, Allah Almighty made them appear as few in the eyes of the polytheists; so that they would not turn back and be bold against the Muslim army. When the

fighting started, Allah made them multiply in the polytheists' eyes; so that they became cowardly. On the other side, He made the polytheists appear as few in the believers' eyes so that they may be bold. Allah stated ﴿Then when your armies met, Allah made them appear as few in your eyes, and made you appear as few in theirs…﴾ [Al-Anfāl: 44].

[715][(1)] ʿAbdullāh ibn Ḥāmid narrated via Aḥmad ibn Muḥammad ibn Yūsuf, via Abū ʿAbdurraḥmān ʿUbaydullāh ibn (Muḥammad ibn) Yaḥyā, via Yaʿqūb ibn Sufyān, via Muslim ibn Ibrāhīm, via (Muḥammad ibn Abū Al-Furāt), via (Saʿd ibn Aws): ﴿…Yarawnahum twice their number…﴾, he stated: the polytheists saw the believers twice their number. When they captured them, the polytheists asked: how much were you? They replied: three hundred and a few. They said: we saw you twice our number. He stated: that was what the Muslims had been helped.

However, As-Sulamī adopted the Qirāʾah of ﴿…turūnahum…﴾ which is a passive form.

﴿…raʾyal-ʿAyn…﴾ i.e., at first hand. However, the word ruʾyā is mostly used with a dream, it means here a sight, as Al-Aʿshā stated that in his poetry.

﴿…Allah supports with His victory…﴾ i.e., strengthens with His victory ﴿…whoever He wills. Surely in this…﴾ i.e., which I mentioned ﴿…is a lesson for people of insight…﴾ minded people. It also said: for those who saw the two sides.

[**ʾĀl ʿImrān: 14**] ﴿Beautified for people is the love of that which they desire - of women and sons, Quintals of gold and silver, Al-Khayl Al-Musawwamah (fine branded horses), and cattle and tilled land. That is the enjoyment of worldly life, but Allāh has with Him the best Maʾāb.﴾.

﴿…Beautified for people is the love of that which they desire …﴾ i.e., a strong hope or wish.

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(1) **[715] The assessment of the reliability of the chain of transmitters:**
- weak; the sheikh of the compiler did not mention any criticism or praise, and Al-Saqqati had different opinions about his fairness, and Muhammad bin Dinar had poor memorization. I could not find anyone who mentioned Saʿd bin Aws.

[716][(1)] Ibn Fanjawayh narrated via Al-Ḥusayn ibn Muḥammad, via Aḥmad ibn Jaʿfar ibn Ḥimdān, via Yūsuf ibn ʿAbdullāh ibn Māhān, via Abū Salamah Mūsā ibn Ismāʿīl, via Ḥammād ibn Salamah, via Thābit and Ḥumayd, via Anas ibn Mālik, May Allah be pleased with him, via Allah's Messenger (PBUH) who said, **"The Paradise is surrounded by hardships, and the Fire is surrounded by desires".**

Allah started with ﴿…women…﴾ because they are the Satan's traps and closer to infatuation ﴿…and sons…﴾.

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(1) **[716] The assessment of the reliability of the chain of transmitters:**
- there is someone missing, and it is authentic. Whoever contradicts Ḥammād ibn Salamah in Thābit, then the opinion is that of Hammād, and Thābit's narration from Anas is authentic.
- See: "Tārīkh Ibn Maʿīn" 2/130, "Al-Thiqāt" by Al-Ajlouni (p. 89) (180).

The authentication of Hadith:
- Imam Ahmad narrated it in "Al-Musnad" 3/254 (13671) and in 3/284 (14030). He said: Ghassan bin Al-Rabeeʿ narrated to us, and Afān narrated to us. Muslim narrated it in his book "Description of Paradise and Its Inhabitants" (2822). He said: Abdullah bin Muslima bin Qaʿnab narrated to us. At-Tirmidhī narrated it in the book of the description of Paradise, the chapter titled "What Was Mentioned: Paradise Is Surrounded by Difficulties and Hell Is Surrounded by Desires" (2684). He said: Abdullah bin Abdulrahman narrated to us, and ʿAmr ibn ʿĀṣim informed us. The four of them - meaning Afān, Ghassan, Ibn Qaʿnab, and Amr - said: Hammād bin Salamah narrated to us, from Thābit and Hameed, with the same narration.
- at-Tirmidhī said: This is a Hasan, Ghareeb, and Sahih narration from this aspect.
- And Sheikh Al-Albani said in "Sahih Sunan at-Tirmidhī " 2/317 (2074): Sahih.
- Imam Ahmad also narrated it in "Al-Musnad" 3/153 (12559). He said: Hasan narrated to us. And Al-Darimi in "Al-Sunan" (2885) said: Suleiman bin Harb informed us. Both of them said: Hammad bin Salamah narrated to us, from Thabit, with the same narration, and there is no Hameed in it.
- There is another narration that supports this narration from Abu Hurairah, may Allah be pleased with him, as Imam Al-Bukhari narrated it in the book of " ar-riqaq " in the chapter titled "The Fire Is Covered by Desires" (6487), and Imam Muslim in the book "Description of Paradise and Its Inhabitants" (2822) from the perspective of Al-Aʿraj from Abu Hurairah that the Messenger of Allah ((PBUH)) said: "The Fire is covered by desires and Paradise is surrounded by difficulties."
- See: "Jāmiʿ Al-Masānīd Wa Al-Sunan" by Ibn Kathir 21/153 (279), "Al-Musnad Al-Jamiʿ" arranged by Dr. Bashar Maʿruf 3/56 (1649).

[717][(1)] Muḥammad ibn ʿAbdullāh ibn Ḥamdūn narrated via ʿAbdullāh ibn Muḥammad, via ʿAbdullāh ibn Hāshim, via Wakīʿ, via Abū Janāb, via Al-Qāsim ibn ʿAbdurraḥmān who stated that the Messenger of Allah (PBUH) asked Ashʿath ibn Qays **"Do you have any children from Ḥamzah's daughter?** He replied: Yes, I have a boy. If only I had a handful of food, I would feed it to those who stay with me from Banū Jabalah. The Prophet (PBUH) said, **"If**

(1) **[717] The assessment of the reliability of the chain of transmitters:**
- The chain is weak as it includes Abu Jannab, who is not considered strong.
- See: "Illal al-Imam Ahmad" by Ibn al-Jawzi 2/166 and "Tahdhib al-Kamal" by al-Mizzi 23/379 (4799) and "Thiqat" by ibn Hibbān 5/303.

The authentication of Hadith:
- I did not find any other narrator who transmitted this Hadith through this chain, based on the books I have consulted. However, Imam Ahmad narrated it in his "Musnad" 5/211 (21840) and al-Tabarani in his "Al-Mu'jam al-Kabir" 1/236 (646) through the routes of Hushaym, who narrated from Mujalid, who narrated from al-Sha'bi, who said: "I went to the Messenger of Allah ((PBUH)) as part of a delegation from Kindah..." And he mentioned something similar to it, with some variations and additions.
- Al-Haythami said in "Majma' al-Zawa'id" 8/155: "It includes Mujalid ibn Sa'id, who is weak, but he has been trusted, and the rest of Ahmad's narrators are reliable."
- See: " Al-Fath al-rabbani " by al-Banna 19/44. Mujalid ibn Sa'id al-Hamdani was considered weak in Hadith by Ibn Sa'd, and Imam Ahmad said: "He is nothing, he narrates a lot of Hadith that people do not recognize."
- See: "Al-Tabaqat al-Kubra" by Ibn Sa'd 6/349 and " al-Kawākib al-nayyirāt " by Ibn al-Qayyim (p. 505).
- The Hadith was also narrated by al-Bazzar, as mentioned in " Kashf al-astār " by al-Haythami 2/378 (1891) from the route of Abd al-Razzaq, who narrated from Ma'mar, who narrated from Ibn Khuthaym, who narrated from Muhammad ibn al-Aswad ibn Khalaf, who narrated from his father that the Prophet ((PBUH)) took a beautiful garment and then turned towards them and said: "Verily, the child is a stingy, cowardly person who is unknown."
- Al-Haythami said in "Majma' al-Zawa'id" 8/155: "Its narrators are trustworthy." However, his statement regarding it is uncertain, since Muhammad ibn al-Aswad ibn Khalaf narrated from his father, and Imam al-Dhahabi said: "Neither he nor his father is known." It is only Abdullah ibn Uthman ibn Khuthaym who narrated it from him.
- See: "Mizan al-I'tidal" by al-Dhahabi 3/485.
- See also: "Al-Tarikh al-Kabir" by al-Bukhari 1/29 (35) and "Jami' al-Masanid" by Ibn Kathir 1/324.

you say this, they are heart's fruit and sources of joy, yet they make a man a miser, coward, and grieve."

﴿…Quintals…﴾ Ar-Rabīʿ ibn Anas stated: a Quintal is a heaped-up sum.

Ibn Kaysān stated: Quintal is big money.

Abū ʿUbaydah stated: The Arabs used to apply Quintal to an infinite weight.

The rest (exegetes) agreed that it is a specific amount, yet they differ about the amount:

[718](1) Ibn Fanjawayh narrated via Abū Bakr ibn Mālik Al-Qaṭīʿī, via ʿAbdullāh ibn Aḥmad ibn Ḥanbal, via his father, via ʿAbduṣ-Ṣamad, via Ḥammād ibn Salamah, via ʿĀṣim, via Abū Ṣāliḥ, via Abū Hurayrah, May Allah be pleased with him, via Allah's Messenger (PBUH) who said **"Quintal: Twelve thousand ounces".**

[719](2) Abū ʿAbdullāh (ibn Fanjawayh) narrated via (ʿUbaydullāh ibn

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(1) **[718] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission: The sheikh of the compiler, Saduq, is trustworthy, narrating many reports about disliked actions. Abd al-Samad and Ibn Abi al-Nujud are also trustworthy in this chain, and the narration is known to be Mawqouf.
- **The authentication of Hadith:**
- Imam Ahmad narrated it in al-Musnad (2/363, 8758) through the route of Abd al-Samad ibn Abd al-Warith, and Ibn Majah in the book of Adab, the chapter of being good to parents (3660) through the route of Abu Bakr ibn Abi Shaybah, from Abd al-Samad with a similar narration.
- Sheikh Al-Albani said in "Da'if Sunan Ibn Majah" (p. 297, 734): Weak.
- And Al-Tabari narrated it in "Jami' al-Bayan" (3/199) through the route of Abd al-Rahman ibn Mahdi, who said: "Hammad ibn Zayd narrated to us from 'Asim ibn Bahdalah with the same narration.
- Ibn Kathir said in "Tafsir al-Qur'an al-'Azim" (3/28): "... and this is the most authentic."
- Refer to "Fayd al-Qadir" by Al-Manawi (4/706).

(2) **[719] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission: Very weak; it includes Abdullah ibn Sinan. Ibn Adi said in "Al-Kamil" (5/428, 129): "He narrated from reliable people about falsehoods, and he steals people's narrations."
- Refer to "Al-Kashf al-Hathith" by Al-Halabi (p. 242, 401).
- The **The authentication of Hadith:**

Muḥammad ibn Shanbah), via ʿAbdullāh ibn Muḥammad ibn Sinān, via Muslim ibn Ibrāhīm, via Al-ʿAlāʾ ibn Khālid (ibn Wardān), via Yazīd Ar-Raqāshī who said that: Thābit and I, with some other men, visited Anas ibn Mālik, may Allah be pleased with him, and I asked: O Abū Ḥamzah, what did the Prophet (PBUH) used to recite during the (voluntarily) night prayer? Anas replied: The Prophet (PBUH) said **"Whosoever prays at night reciting regularly fifty verses, will not be recorded among the heedless. Whosoever recites a hundred verses, will be given the reward of praying the whole night. Whosoever recites two hundred verses, will discharge his/her duties. Whosoever recites five hundred till reaching one thousand verses, will be like spending a Quintal (as a charity)". It was said "What is a Quintal?" The Prophet replied, "One thousand dinars"**.

Ibn Fanjawayh narrated via Aḥmad ibn Ibrāhīm ibn Shādhān, via ʿUmar ibn Aḥmad Al-Qaṭṭān, via Muḥammad ibn Ismāʿīl, via Wakīʿ, via Sufyān, via Abū Al-Ḥuṣayn, via Sālim ibn Abū Al-Jaʿd, via Muʿādh ibn Jabal, May Allah be pleased with him, who said: a Quintal equals one thousand two hundred ounces(1). Ibn ʿUmar, May Allah be pleased with both, stated the

- I could not find any book that mentions this narration with this chain of transmission. However, Ibn Abi Hatim narrated it in "Tafsir al-Qur'an al-'Azim" (2/608) through his father who said: "Muslim ibn Ibrahim narrated to us, Al-Ala ibn Khalid ibn Wardan narrated to us, Yazid al-Raqashi narrated to us from Anas, in a Marfu' form, saying: 'The weight of a qantar (a unit of weight) is a thousand dinars.' But the beginning of the narration is not included in it.
- And in its chain of transmission is Yazid al-Raqashi, who is weak.
- And Ibn al-Sunni narrated it in " 'Amal al-yawm wa'l-layla " (p. 327, 700) through the route of Asad ibn Musa, through Al-Ala ibn Khalid ibn Wardan, and it does not include the weight of a qantar (a unit of weight). Asad ibn Musa is known to be reliable, and there is an issue with his name being written with a grammatical error.

(1) **[720] The assessment of the reliability of the chain of transmitters:**
- Authentic. It was narrated by At-Tabari in "Jami' al-Bayan" 3/199, Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/608, Ad-Darimi in "Al-Musnad" (3512), and Al-Bayhaqi in "As-Sunan Al-Kubra" 7/233 through chains from Abu Hasin, with the same wording.
- See also: "Ad-Durr Al-Munthur" by al-Suyūṭī 2/18. Its chain of narrators is considered good, going back to Muadh.

same (opinion). Zirr ibn Ḥubaysh narrated via ʾUbayy ibn Kaʿb, May Allah be pleased with him, via Allah's Messenger (PBUH) who stated that too.

ʿAṭiyyah narrated via ibn ʿAbbās, ʿUbayd ibn Sulaymān, and ʿAlī ibn Al-Ḥakam, via Aḍ-Ḍaḥḥāk who stated that a Quintal equals one thousand two hundred Mithqāls (a unit of mass equal to 4.25 grams (0.137 ozt) which is mostly used for measuring precious metals). Yūnus narrated (through a Mursal chain) via Al-Ḥasan, via Allah's Messenger (PBUH) who stated that also.

Ḥumayd narrated via Anas via Allah's Messenger (PBUH) who said, **"a Quintal equals one thousand dinars".**

Saʿīd ibn Jubayr and ʿIkrimah stated "(A Quintal equals) one hundred thousand one hundred Mann (815 ,39 grams), one hundred lbs., one hundred Mithqāls, and two hundred dirhams. When Islam spread in Mecca, there were one hundred men who have a lot of money that can be weighed by quintals".

[721][(1)] Ibn Fanjawayh narrated via Mūsā ibn Muḥammad, via Abū Shuʿayb Al-Ḥarrānī, via ʿAlī ibn Al-Madīnī, via Wakīʿ ibn Al-Jarrāḥ, via Sufyān, via Ismāʿīl ibn Abū Khālid, via Abū Ṣāliḥ, who stated that a Quintal equals one hundred lbs.

Al-Ḥakam stated: a Quintal equals what is between the heavens and the earth of money.

Abū Naḍrah stated: it equals a filled-up bull with gold or silver.

Saʿīd ibn Al-Musayyib and Qatādah stated: eighty thousand.

[722][(2)] Ibn Fanjawayh narrated via Mūsā ibn Muḥammad, via Abū

(1) **[721] The assessment of the reliability of the chain of transmitters:**
- Some narrators are missing. It was narrated by At-Tabari in "Jami' al-Bayan" 3/201, and Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/608 through chains from Sufyan, with the same wording. al-Suyūṭī mentioned it in "Ad-Durr Al-Munthur" 2/18 and attributed it to Abdul Rahman bin Humaid, from Abu Salih, with the same wording.

(2) **[722] The assessment of the reliability of the chain of transmitters:**
- Some narrators are missing. Its wording was narrated by At-Tabari in "Jami' al-Bayan" 3/201, Ad-Darimi in "Al-Sunan" (3511), and Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/609, with the same wording.

Shuʿayb Al-Ḥarrānī, via ʿAlī ibn Al-Madīnī, via Jarīr, via Layth, via Mujāhid who stated: a Quintal equals seventy thousand.

[723] Ibn Fanjawayh narrated via Abū ʿAlī ibn Ḥubaysh Al-Muqriʾ (Qurʾān reciter), via (Abū Muḥammad Aḥmad ibn ʿUthmān), via Ibrahīm ibn Naṣr, via Mālik ibn Ismāʿīl who stated that Shurayk once was asked about (the amount of) a quintal, he replied: forty thousand Mithqāls.

[724](1) Ibn Fanjawayh narrated via Mūsa ibn Muḥammad, via Al-Ḥasan ibn ʿAlawayh, via Ismāʿīl, via Al-Musayyab, via ʿAwf, via Al- Ḥasan who stated that (the amount of) a quintal equals (the amount of) blood money.

Al-Wālibī narrated via ibn ʿAbbās, and Juwaybir narrated via Aḍ-Ḍaḥḥāk that a quintal equals twelve thousand dirhams, or one thousand dinars; (the amount of) blood money.

[725](2) Ibn Fanjawayh narrated via ibn Ḥayyān, via ibn Marwān, via his father, via Ibrāhīm ibn ʿīsā, via ʿAlī ibn ʿAlī, via Abū Ḥamzah Ath-Thumālī who stated that a quintal equals eight thousand Mithqāls of gold or silver.

[726](3) with the same chain of transmitters via Ath-Thumālī via As-Suddī who stated that: it equals four thousand Mithqāls.

I have found in some books that quintal refers to a knot, from knotting i.e., to tie together and rope.

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(1) **[724] The assessment of the reliability of the chain of transmitters:**
- Ibn Sharik is considered unreliable, and Ismail bin Isa is weak according to Al-Azdi. It was narrated by Ad-Darimi in "Al-Sunan" (3510) and At-Tabari in "Jami' al-Bayan" 3/200, from Al-Hasan with the wording: "A thousand dinars is the blood money for one of you."

(2) **[725] The assessment of the reliability of the chain of transmitters:**
- Ibn Marwan is not trustworthy, his father is abandoned, and Ath-Thamali is weak. Chain of narrators mentioned by Abu Hayyan in "Al-Bahr Al-Muhit" 2/414, through Ath-Thamali.
- See also: "Al-Wasil" by Al-Wahidi 1/418.

(3) **[726] The assessment of the reliability of the chain of transmitters:**
- Its previous chain of narrators is considered good. Chain of narrators mentioned by Al-Baghawi in "Ma'alim At-Tanzil" 2/15, through As-Suddi with the same wording.
- See also: "Al-Muharrar Al-Wajiz" by Ibn Atiya 1/408.

Aḍ-Ḍaḥḥāk stated: such quintals are secured and well-protected.

Qatādah stated: they are tied together, over each other.

Yamān stated: they are buried.

As-Suddī stated: they are embossed and coined to formulate dirhams and dinars.

Al-Farrāʾ stated: they are multiplied to a ninefold.

Abū ʿUbaydah stated: they are multiplied.

﴿…of gold and silver…﴾ it is said: gold, in Arabic means Dhahab, which is derived from the root verb Dhahaba i.e., has gone and does not remain. silver in Arabic means Fiḍḍah, which is derived from the root verb Infiḍḍa i.e., scatter and disperse.

﴿…Al-Khayl Al-Musawwamah…﴾ the Arabic word Khayl (i.e., horses) is a plural form, its single another form that is faras, such as Qawm (i.e., a group of people), Nisāʾ (i.e., women), Raḥṭ (i.e., several people), Jaysh (i.e., an army), etc.

Exegetes disagree about the meaning of Al-Musawwamah.

Mujāhid and Saʿīd ibn Jubayr stated: it refers to a pastured horse. Ibn ʿAṭiyyah narrated via ibn ʿAbbās the same view.

Al-Ḥasan stated: it refers to a released horse. The word is derived from the Arabic root verb sāmat Al-Khayl i.e., to graze, as Allah said ﴿…for your cattle to graze…﴾ [An-Naḥl: 10]. Al-Akhṭal cited that also in his poetry.

Ḥabīb ibn Abū Thābit and ibn Abū Najīḥ narrated via Mujāhid who stated that: it means beautiful.

Layth stated: it means perfected in form. ʿIkrimah stated: it refers to its beauty.

As-Suddī stated: it means marvel, and all give the same meaning.

Al-Ḥasan, Abū ʿUbaydah, Al-Akhfash, and Al-Qutaybī stated: (it means) trained. Al-Lawālibī narrated via ibn ʿAbbās the same view.

Qatādah stated: it refers to its marks and colors.

Al-Muʾarrij stated: it means smooth. Al-Mubarrid stated: it means the well-known in countries. Ibn Kaysān stated: it means piebald. They are all consistent.

It is derived from the Arabic words sūmah, sīmā, and saymāʾ i.e., a mark, when referring to a horse it means it has been trained, Allah said ﴿…with five thousand angels having marks [of distinction] …﴾ [Al-Anfāl: 125].

That was cited also in Arabic poetry.

Ibn Zayd and Abān ibn Taghlib stated: Al-Musawwamah means prepared for war and jihad.

I have read in some exegeses: it means ambling horses.

A chapter about horses and its characteristics:

[727](1) Abū Muḥammad ʿAbdullāh ibn Muḥammad ibn Aḥmad ibn ʿAquīl Al-Anṣārī narrated via Abū ʿAbdullāh Muḥammad ibn ʿAbdullāh Al-Ḥāfiẓ, via Abū Manṣūr Muḥammad ibn Al-Qāsim Al-ʿAtakī, via Muḥammad ibn Al-Ashrash, via Abū Jaʿfar Al-Madīnī, via Al-Qāsim ibn Al-Ḥasan ibn Zayd, via his father, via Al-Ḥasan ibn ʿAlī, via his father ʿAlī, May Allah be pleased with him, via Allah's Messenger (PBUH) who said "When Allah intended to create horses, He said to a southerly wind: I am going to create a creature from you; to make it humble towards my allies, hard on my enemies, and charming to my obedient servants. It replied: create it. He grabbed a fist from it and created a horse. Then He said to it: I created you as an Arab, made goodness tied to your forehead, booty

(1) **[727] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, because of Ibn Al-Ashras and Al-Hasan bin Zaid.

The authentication of Hadith:
- Ibn Al-Jawzi narrated in "Al-Mawdu'at" 2/611 (1182) from the route of Muhammad bin Ashras, who narrated from Abu Ja'far Al-Madini, and so on.
- Ibn Al-Jawzi said: "This is definitely a fabricated hadith." Yahya said: "Al-Hasan bin Zaid is weak in hadith." And Ibn Adi said in "Al-Kamil" 2/325: "He narrates difficult hadiths from his father, which are rejected."
- Al-Suyūṭī also said in "Al-La'ali Al-Masnu'ah" 2/134: "Fabricated."
- See also "Tanzih Al-Shari'ah" by Ibn Arraq 2/180 (17), and "Kanz Al-Ummal" by Al-Muttaqi Al-Hindi 4/464 (11382).

is set on your back, soften your owners' hearts upon you, and I let you fly without wings. You are (created) for fighting and dodging. I will make on your back men uttering My Glorification (i.e., repeating: Subḥān-Allāh), praising Me (i.e., repeating: Al-Ḥamdu-lillāh), uttering profession of Faith (i.e., repeating: Lā ʾIlāha ʾIllā Allāh), and uttering My Greatness (i.e., repeating: Allāhu Akbar). Therefore, you will be uttering My Glorification whenever they do, uttering profession of Faith whenever they do, and uttering My Greatness whenever they do".

Allah's Prophet (PBUH) then said **"Every utterance of Allah's Glorification, praise of Him, and His Greatness (that a man does) and a horse hears it, it will repeat that"**. The Prophet also said "When the angels knew the description of a horse and saw it, they said: O our Lord! We are Your angels uttering Your Glorification and praising You, so what for us? thus, Allah created for her piebald horses, its necks look like camels' necks. When a horse was sent to earth, and its feet rested on the ground, it neighed. It was said: you are a blessed animal. With your neighing, I will humiliate the polytheists; I will humiliate their necks, (With your neighing, I will) fill their ears, and terrify their hearts. When Allah Almighty offered everything to Adam, He said to him: Choose from My creation whatever you want. Adam chose a horse. Then it was said to him: you've chosen your and your offspring's esteem, living as long as they live and remaining as long as they remain. My blessing upon you and them. I have not created a creation that is dearer to me than you and it.

Its virtue:

[728][(1)] Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ath-Thaqafī narrated via

(1) **[728] The assessment of the reliability of the chain of transmitters:**
- Its chain is good and it is authentic based on the evidence.

The authentication of Hadith:
- Al-Tirmidhi narrated in the chapters of the virtues of jihad, the chapter on what is mentioned about someone who ties his horse for the sake of Allah. (1636), and Al-Nasa'i in "Al-Sunan Al-Kubra" 3/35 (4402) from the route of Suhail bin Abi Saleh, who narrated it in detail and briefly.
- Al-Tirmidhi said: "This is a good and authentic hadith." Al-Albani also said in "Sahih Sunan Al-Nasai" 2/756 (3334): "Authentic."
- The hadith "Good is tied to the forelocks of horses" is narrated in brief and detail by

Aḥmad ibn Muḥammad ibn Isḥāq As-Sunnī, via An-Nasāʾī, via ʿAmru ibn Yaḥyā ibn Al-Ḥārith, via Maḥbūb ibn Mūsā, via Abū Isḥāq Al-Fazārī, via Suhayl ibn Abū Ṣāliḥ, via his father, via Abū Hurayrah, May Allah be pleased with him, that Allah's Prophet (PBUH) said, **"Goodness is tied to the foreheads of horses until the Day of Resurrection".**

[729][(1)] With the same chain of transmitters, via Aḥmad ibn Ḥafṣ narrated via his father, via Ibrāhīm ibn Ṭahmān, via Saʿīd ibn Abū ʿArūbah, via Qatādah, via Anas ibn Mālik, May Allah be pleased with him, who said: after women, nothing was dearer to Allah's Messenger (PBUH) than horses.

[730][(2)] With the same chain of transmitters, via ibn (Shuʿayb, via ʿAmru

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people of the Sunnah and others, from a group of companions.
- Al-Bukhari narrated in the book of jihad, the chapter on "Good is tied to the forelocks of horses until the Day of Judgment" (2850), and Al-Tirmidhi in the chapters of jihad, the chapter on what is mentioned about the virtue of horses (1694) narrated it from Arwa bin Al-Ja'd, as a Marfu' hadith like it.
- Al-Tirmidhi said: "This is a good and authentic hadith."
- See also "Al-Musnad" by Abu Awanah 4/442-449, "Al-Muntaqa" by Ibn Al-Jaroud 3/312 (1059), and "Al-Sunan Al-Kubra" by Al-Bayhaqi 6/329.

(1) **[729] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is good.
- Chain of narration:
- Al-Nasa'i narrated in "Al-Sunan Al-Kubra" 3/36 (4404) through the route of Ahmad bin Hafs with a similar narration. Except that it includes Ibrahim bin Uthman, and it may be a mistake from one of the copiers.
- See "Al-Mushkil" by Al-Tabrizi 2/372 (3890).

(2) **[730] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is good and correct through following up.
- Chain of narration:
- Ahmad narrated in "Al-Musnad" 5/170 (21497), and Al-Nasa'i in "Al-Sunan Al-Kubra" 3/36 (4405) through the route of Abdulhameed bin Ja'far with a similar narration. Ahmad also narrated in "Al-Musnad" 5/162 (21442) from Laith that he said: Yazid bin Abi Habib informed me that Abu Shamasa saw Muawiyah bin Hudayj while he was standing on his horse, and he narrated it with a similar wording. The narration also has the following names: Laith bin Sa'ad, who is reliable, Abdulhameed bin Ja'far, and the following up of Abdulrahman bin Shamasa, who is also reliable, to Suwaid bin Qays.
- Al-Hakim said in "Al-Mustadrak" 2/156: This is a narration with a correct chain of narration, and they did not include it. Al-Albani said in "Sahih Sunan Al-Nasai" 2/759 (3346): It is authentic.

ibn ʿAlī, via Yaḥyā, via ʿAbdul-Ḥamīd ibn Jaʿfar, via Yazīd ibn) Abū Ḥabīb, via Suwayd ibn Qays, via Muʿāwiyah ibn Ḥudayj, via Abū Dharr, May Allah be pleased with him, who said that the Messenger of Allah (PBUH) said **"There is no Arabian horse but it is allowed to offer a supplication every dawn: O Allah, You have caused me to be owned by whoever You wanted among the sons of Adam, and You have made me belong to him. Make me the dearest of his family and wealth to him, or among the dearest of his family and wealth to him."**

Its marks: [731][(1)] Ibn Fanjawayh narrated via Abū Bake As-Sunnī, via Abū ʿAbdurraḥmān An-Nasāʾī, via Muḥammad ibn Rāfiʿ, via (Abū Aḥmad Al-Bazzār Hishām ibn Saʿīd Aṭ-Ṭāliqānī), via Muḥammad ibn Muhājir Al-Anṣārī, via ʿAquīl ibn Shabīb, via Abū Wahb Al-Jushamī, who was a companion, said that Allah's Prophet (PBUH) said **"Keep horses; wipe their forelocks, and prepare them for Jihad, but do not prepare them to seek vengeance for people killed during the Jahiliyyah. You should seek out horses with a maroon white-faced and white-footed, or red white-faced and white-footed, or black white-faced and white-footed."**

[732][(2)] With the same chain of transmitters, via Abū ʿAbdurraḥmān An-

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(1) **[731] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak due to Ibn Shibib.
- Most scholars of Hadith and others believe that a narrators with an unknown status cannot have his narration accepted.
- See "Sharh Al-Nukhba" by Ibn Hajar (155), and "Manhaj Al-Naqd" by Dr. Al-Atir (p. 90).
- Chain of narration:
- Abu Dawud narrated in "Kitab Al-Jihad, Bab Ma Yastahebu Min Alwan Al-Khayl" (2543), and Al-Nasa'i in "Al-Sunan Al-Kubra" 3/37 (4406), and Ibn Al-Athir in "Asad Al-Ghaba" 5/329 (6337) from Hisham bin Saeed Al-Talaqani with a similar narration.
- Al-Albani said in "Daif Sunan Abi Dawud" (p. 250) (548-549): It is weak.

(2) **[732] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- Muslim narrated in the Book of Governance, the chapter on disliked qualities of horses (1875), and Tirmidhi in the Book of Jihad, the chapter on disliked qualities of horses (1749), and Nasa'i in Al-Sunan Al-Kubra, the Book of Horses, the chapter on horse defects 3/37 (4407) from Salim bin Abdur-Rahman with the same narration,

Nasāʾī, via Ismāʿīl ibn Masʿūd, via Bishr ibn Al-Mufaḍḍal, via Shuʿbah, via ʿAbdullāh ibn Yazīd, via Abū Zurʿah, via Abū Hurayrah, May Allah be pleased with him, who said that the Messenger of Allah (PBUH) disliked the Shikāl horse. Abū ʿAbdurraḥmān said: the Shikāl horse means a horse having a white mark on its right hind leg and left foreleg, or on its right foreleg and left hind leg.

[733](1) With the same chain of transmitters, via Abū ʿAbdurraḥmān An-Nasāʾī, via Qutaybah ibn Saʿīd and Muḥammad ibn Manṣūr, via Sufyān, via Az-Zuhrī, via Sālim, via his father, via the Prophet (PBUH) who said, **"Ill omen may be in three: a woman, a horse, or a house."**

Its faces: [734](2) Aḥmad ibn Muḥammad ibn Yūsuf narrated via Makkī ibn ʿAbdān, via Muḥammad ibn Yaḥyā, via Muṭarrif, via Mālik, via Zayd

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and according to Al-Nasa'i, from Muslim. And this is a distortion.
- Tirmidhi said: "It is a good hadith, authentic." And Al-Albani in Sahih Al-Nasai 2/757 (3336) (3337) said: "It is authentic."
- Refer to Al-Musnad by Abu Awana 4/449 (7296).

(1) **[733] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- Al-Bukhari narrated in the Book of Jihad, the chapter on the mention of horse omens (2858), and Muslim in the Book of Peace, the chapter on birds and omens (2225), and Tirmidhi in the Book of Manners, the chapter on omens (2824), and Nasa'i in Al-Sunan Al-Kubra 3/38 (4409) from Sufyan with the same narration.

(2) **[734] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

The authentication of Hadith:
- Imam Malik narrated in Al-Muwatta, the Book of Jihad, the chapter on encouragement in Jihad (page 294) (966), and Al-Bukhari in the Book of Virtues, the chapter on the signs of prophethood (3646), and Nasa'i in Al-Sunan Al-Kubra 3/36 (4403), and Ibn Majah in the Book of Jihad, the chapter on horses used in the path of Allah (2788), and Abu Awana in his Musnad 5/21-23 from Zaid bin Aslam with the same narration, with some additions.
- Al-Albani said in Sahih Sunan Al-Nasai 2/756-757 (3335), and in Sahih Al-Jami' Al-Saghir 1/632 (3352): "It is authentic."
- To examine the various routes of the hadith, refer to Al-Musnad Al-Jami' 17/71 (13317), Sahih Ibn Hibban hadith number (4671) (4672), and Fath Al-Qadeer by Al-Manawi 3/684 (4162).

ibn Aslam, via Abū Ṣāliḥ, via Abū Hurayrah, May Allah be pleased with him, who said that the Messenger of Allah (PBUH) said: "Horses may be (used) for three (purposes): For a man they may be a source of reward (in the Hereafter); for another, a means of protection; and for another, a source of sin. The man for whom they are a source of reward, is the one who keeps them for Allah's Cause and ties them with long ropes and lets them graze in a pasture or garden. Whatever those long ropes allow them to eat of that pasture or garden, will be written as good deeds for him and if they break their ropes and run one or two rounds, then all their footsteps and dung will be written as good deeds for him, and if they pass a river and drink from it though he has had no intention of watering them, even then, that will be written as good deeds for him. So, such horses are a source of reward for that man. For the man who keeps horses for his livelihood in order not to ask others for help or beg his bread, and at the same time he does not forget Allah's right of what he earns through them and of their backs (that he presents it to be used in Allah's Cause), such horses are a shelter for him (from poverty). For the man who keeps them just out of pride and for showing off, they are a source of sin."

[735][(1)] Al-Ḥusayn ibn Aḥmad ibn Muḥammad ibn ʿAlī narrated via

(1) **[735] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak because it contains a mursal (missing link) report and all of its narrations are not preserved.

The authentication of Hadith:
- Al-Tabarani reported in "Al-Mu'jam Al-Kabeer" 4/93 (3707), and Ibn Adi reported in "Al-Kamil" 5/347, from Khabbab bin Al-Aratt, elevated it in the chain up to him.
- Al-Haythami said in "Majma' Al-Zawa'id" 5/260: "There is Muslima bin Ali in its chain, and it is weak."
- And Al-Albani said in "Irwa' Al-Ghalil" 5/338 (1508): "... In its chain is Muslima bin Ali, who is abandoned, so his narration should not be relied upon." Imam Ahmad reported it in "Al-Musnad" 1/395 (3756), Al-Shashi in "Al-Musnad" 2/258 (832), and Al-Bayhaqi in "Al-Sunan" 10/21 through Sharik, from Al-Rakin bin Al-Rabee', from Al-Qasim bin Hassan, from Abdullah bin Mas'ud, elevated it in the chain up to him. There is also an addition in the narration.
- Al-Albani said in "Irwa' Al-Ghalil" 5/339: "... This chain is weak; Sharik is Ibn Abdullah Al-Qadi, who is poor in memory, and he has been accused of alteration in his chain.

ʿAbdul-Malik ibn Muḥammad ibn ʿAdī, via Muḥammad ibn ʿAbdullāh ibn Al-Ḥakam, via ibn Wahb, via Maslamah ibn ʿAlī, via Ismāʿīl ibn Abū Khālid, via Ṣilah ibn Zufar, via Khabbāb ibn Al-Aratt, May Allah be pleased with him, who said that the Messenger of Allah (PBUH) said **"Horses are three (kinds): one for the Most Merciful, one for a man, and one for the Satan. For the Most Merciful's horse, is that which kept for Allah's Cause and used in fighting Allah's enemies. For a man's horse, is that which used for riding (to travel on). For the Satan's horse, is that which is bet and gambled on."**

﴿…and cattle…﴾ i.e., camels, cows and sheep. ﴿…tilled land…﴾ i.e., crops.

﴿…That…﴾ I have mentioned ﴿…is the enjoyment of worldly life…﴾ not the accoutrements of the final attainment and Hereafter. ﴿…but Allāh has with Him the best Maʾāb﴾ i.e., return, it was derived from the Arabic root verb ʾĀba i.e., returned.

[736](1) ʿAbdullāh ibn Ḥāmid narrated via Aḥmad ibn Muḥammad

Also, in hearing from Al-Qasim bin Hassan from Ibn Mas'ud, there is some doubt."

- Al-Haythami corrected it in "Majma' Al-Zawa'id" 5/261, conditioned by the authenticity of Al-Qasim's hearing from Ibn Mas'ud, and Al-Mundhiri rated it as good in " At-Targhib wat-Tarhib " 2/160. However, Sharik's status contradicts that.
- And Sheikh Ahmad Shakir said: "Its chain is weak because of Isnaad Irsal (missing link); Al-Qasim did not meet Ibn Mas'ud." (Musnad Ahmad 5/284 (3756) margin (2)). Ibn Zaidah also contradicted Sharik and reported it from Al-Rakin, from Abu Amr Al-Shaybani, from a man of the Ansar, from the Prophet (PBUH) who said: "There are three types of horses: a horse that a man keeps for the sake of Allah, so its price, riding it, grooming it, and feeding it are all rewarded; a horse that a man keeps to boast and gamble, so its price, feeding it, and riding it are all sinful; and a horse that is kept out of necessity, perhaps it could be a means of livelihood, if Allah wills." Ahmad reported it in "Al-Musnad" 5/381 (23230).
- Al-Daraqutni said in "Al-Ilal" 5/218 (831): "It is likely that this narration is from Zaidah's sayings because it is from the category of proofs." And Al-Albani said in "Irwa' Al-Ghalil" 5/339: "It is authentic with this wording because its chain is authentic."

(1) **[736] The assessment of the reliability of the chain of transmitters:**

- In its chain, there are some misconceptions regarding the reliability of Hisham bin Saad. And in it, there are some narrators whom I couldn't find.

The authentication of Hadith:

- Ibn Abi Hatim mentioned it in "Tafsir al-Qur'an al-'Azim " 2/607, and Abdullah

ibn Yūsuf, via ʿAbdullāh ibn Yaḥyā, via Yaʿqūb ibn Sufyān, via ʿĪsā ibn Muḥammad, via Jaʿfar ibn Muḥammad, via Hishām ibn Saʿd, via Zayd ibn Aslam, via his father who said that: I heard ʿAbdullāh ibn Al-Arqam saying to ʿUmar ibn Al-Khaṭṭāb, May Allah be pleased with him, "O Amīr Al-Muʾminīn (Commander of the Faithful)! We have a jewelry from the jewelry of Jalawla, and vessels of gold and silver. So, what is your opinion (about using it)? ʿUmar said, "remind me whenever you find me available" he said: then he came (later) and said: O Amīr Al-Muʾminīn, today you are available. So, he went with him, and the gold was brought. He said, "lay the rug" and spilt the gold onto it. At that moment he said, "O Allah, You mentioned this gold and said ﴿Beautified for people is the love of that which they desire - of women and sons, Quintals of gold and silver…﴾, You also said ﴿So you need not grieve for what you miss or gloat over what you gain…﴾ [Al-Ḥadīd: 23]. O Allah! We cannot but rejoice at what you have given us. O Allah, (help me to) spend it in the right way, and I seek refuge in You from it. A little boy of his, whose name was ʿAbdurraḥmān was brought to him. The child asked: O my father, give me a ring! He replied: Go to your mother, she will give you fine flour, and he gave him nothing.

[ʾĀl ʿImrān: 15] ﴿[Prophet,] say, 'Would you like me to tell you of things that are better than all of these? For those who are mindful [of God will be given], by their Lord, Gardens graced with flowing streams, where they will stay with pure spouses and God's Riḍwān (good pleasure)- God is fully aware of His servants-﴾.

The Almighty's saying, ﴿say, 'Would you like me to tell you…'﴾, i.e., to inform you, ﴿'…of things that are better than all of these? …'﴾ i.e., which I have mentioned to you? Then speech is completed here. After that, He (The

bin Ahmad in his book "Zawa'id al-Zuhd" (p.115), narrating from Hishām ibn Saʿd in both summarized and lengthy forms. Daruqutni also narrated it in "Ghara'ib Malik," as well as in "Fath al-Bari" by Ibn Ḥajar 11/259 from Malik, from Zaid bin Aslam, from his father in similar wording. Ibn Ḥajar said: "This chain is connected, but it has weakness due to Abdul Aziz in its chain."

Almighty) started by saying, ﴿'…For those who are mindful [of God will be given], by their Lord, Gardens graced with flowing streams, where they will stay with pure spouses and God's Riḍwān (good pleasure)…'﴾

The majority adopted the Qirāʾah of 'Riḍwān', however, Abū Bakr, on the authority of ʿĀṣim, narrated that it is [always pronounced] 'Ruḍwān' in the entire Qurʾān. This is the language of Qays ʿAylān [who uses two accents with the same meaning]; such as: ʿIdwān and ʿUdwān (which both mean aggression) and Ṭighyān and Ṭughyān (which both mean tyranny).

[737][(1)] Ibn Fanjawayh narrated via ʿAbdullāh ibn Ibrāhīm ibn ʿAlī ibn ʿAbdullāh via Muḥammad ibn ʿAbdullāh ibn Muḥammad ibn Wahb via Ar-Rabīʿ ibn Sulaymān via Ash-Shāfiʿī, Yūnus ibn ʿAbd Al-Aʿlā and Hārūn ibn Saʿīd Al-Aylī via ʿAbdullāh ibn Wahb via Mālik (ibn Anas) via Zayd ibn Aslam via ʿAṭāʾ that Abū Saʿīd Al-Khudrī, may Allāh be pleased with him, said: the Messenger of Allāh (PBUH) said, **"Allāh will call the inhabitants of Paradise saying: O inhabitants of Paradise! They will reply: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will ask: Are you contented? They will reply: how should we not be contented, [O Lord,] when You have given us which You have given to no one else of Your creation? Then He will say: Would you not like Me to give you something better than that? They will reply: O Lord and what thing is better than that? He will say: I shall cause My favor to descend upon you and thereafter shall never be displeased with you"**.

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(1) **[737] The assessment of the reliability of the chain of transmitters:**

- In its chain, there are some unknown narrators, but the hadith is authentic through other chains.

The authentication of Hadith:

- Al-Bukhari narrated it in his book " Ar-riqaq" in the chapter "The Description of Paradise and Hell" (6549, 7518), and Muslim in his book "The Book of Paradise, Its Description, and Its People," in the chapter "The Granting of the Radiance to the People of Paradise" (2829). Also, Al-Tirmidhi narrated it in the chapter "The Description of Paradise," in the sub-chapter "From it" (2555), and Ahmad in "Al-Musnad" 3/88 (11835) through different chains, all from Malik bin Anas with similar wording.

﴿'…God is fully aware of His servants-' ﴾

[ʾĀl ʿImrān: 16] ﴿those who say [while praying], 'Our Lord! We have believed, so forgive our sins and protect us from the torment of the Fire.'﴾.

The Almighty's saying, ﴿those who﴾ could be a resumption to describe ﴿those who are mindful of God﴾ [mentioned above], or it could be considered as the subject of a new nominal sentence, like His Almighty's saying, "Indeed, Allāh has purchased from the believers their lives and their properties…" [At-Tawbah: 111], then He mentioned them as the subject of a new nominal sentence, [describing them in the subsequent Āyah] saying, "The repentant, the worshippers…." [At-Tawbah: 112].

﴿… who say [while praying], 'Our Lord! We have believed, …﴾, i.e., We accepted [You as the true God], ﴿'…so forgive our sins…' ﴾, i.e., cloak them [for our sake] and pardon us. ﴿'…and protect us from the torment of the Fire' ﴾.

[ʾĀl ʿImrān: 17] ﴿[It is they] who are patient, sincere, truly devout, and those who spend, and those who seek forgiveness before dawn﴾.

The Almighty's saying, ﴿who are patient…﴾ i.e., while performing [Allāh's] commands, avoiding what has been forbidden [by Him] and [in times of] misfortune, hardship and during battle. They [the word 'patient' and the following characteristics] could be considered as praise or epithet.

﴿…sincere,…﴾ i.e., in their belief. Qatādah said, "They are people whose intentions are sincere and whose hearts and tongues went straight, so they are honest in secret and public.

﴿…truly devout,…﴾ i.e., the obedient observing prayers, ﴿…and those who spend,…﴾ their money in obedience to Allāh Almighty.

[738](1) Ibn Fanjawayhī narrated via Aḥmad ibn Muḥammad ibn Isḥāq

(1) **[738] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak due to Da'ud al-Raqashi, but the text of the hadith is authentic without this chain.

The authentication of Hadith:
- Al-Bukhari narrated it in his book "Al-Zakat," in the chapter "The Saying of Allah

As-Sunnī via Abū ʿAlī Al-Ḥasan ibn Muḥammad ibn Shuʿbah Al-Anṣārī via ʿAbdullāh ibn Muḥammad ibn Muʿāwiyah Al-Wasiṭī via his father via Dāwūd ibn Az-Zabraqān via Muḥammad ibn Juḥādah via Abū Ḥāzim that Abū Hurayrah, may Allāh be pleased with him, said: the Messenger of Allāh (PBUH) said, **"Allāh Almighty has (appointed) an angel who calls, 'O Allah! Destroy the one who withholds (charity, etc), and compensate (more) to the person who gives (in charity)' ".**

﴿…and those who seek (Allāh's) forgiveness before dawn﴾. Mujāhid, Aḍ-Ḍaḥḥāk, Qatādah, Al-Kalbī and Al-Wāqidī stated: it refers to those who perform prayers before dawn. The corresponding verse is His Almighty's saying, "And in the hours before dawn they would seek forgiveness" [Adh-Dhāriyāt: 18], which means: (during this time,) they perform prayers.

[739][(1)] ʿAbdullāh ibn Ḥāmid narrated via Aḥmad ibn Muḥammad ibn Yūsuf via ʿAbdullāh ibn Yaḥya via Yaʿqūb ibn Sufyān via Ismāʿīl ibn Maslamah ibn Qaʿnab that Yaʿqūb ibn ʿAbdur-Raḥmān ibn ʿAbdul-Qārī Az-Zahrī said: I said to Zayd ibn Aslam, "Who are those who seek (Allāh's) forgiveness before dawn?" He said, "Those who witness morning" and so said Ibn Kaysān that it means: performing Morning Prayers in congregation.

Al-Ḥasan said, "Continue praying till the time of Saḥar (i.e., early dawn), then seek (Allāh's) forgiveness". Nāfiʿ said, "Ibn ʿUmar, may Allāh be pleased with him and his father, used to (stay awake to) pray during the night, then

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the Exalted: ﴿As for him who gives and is mindful﴾" [Al-Layl: 5] (1442), and Muslim in his book "Al-Zakat," in the chapter "The Spender and the Withholder" (1010), from the hadith of Abu Huraira who said: "The Messenger of Allah (PBUH) said, 'No day passes for the servants upon which two angels descend. One of them says: "O Allah! Give the one who spends [in Your way] a replacement [for what he spent]!" And the other says: "O Allah! Destroy the wealth of the one who withholds [from spending in Your way]!"'

(1) **[739] The assessment of the reliability of the chain of transmitters:**
- There is a narrator in it for whom I did not find a biography.
The authentication of Hadith: Ibn Abī Shaybah narrated it in Al-Musannaf 12/358 (36195), and At-Tabari in Jami' Al-Bayan 3/209, and Ibn Abi Hatim in Tafsir al-Qur'an al-'Azim, 2/615: "from those who narrated from Zaid bin Aslam the same narration".

say, "O Nāfiʿ, have we reached the early dawn time?" I would say, "No", then he would resume praying till I say, "Yes". (At this time), he used to sit down seeking Allāh's forgiveness and supplicating until the morning came.

Ibrāhīm ibn Ḥāṭib narrated on the authority of his father that he said, "I heard a man, during Saḥar near the mosque, saying, 'O my Lord, You have commanded me and I have obeyed You. It is Saḥar, so (Lord,) forgive me', then I looked and found out that he was Ibn Masʿūd, may Allāh be pleased with him".

[740][(1)] ʿAbdullāh ibn Ḥāmid narrated via Ḥājib ibn Aḥmad via ʿAbdur-Raḥīm ibn Munīb via Muʿādh ibn Khālid via Ṣāliḥ Al-Marī.

[1)[741) Ibn Fanjawayhī narrated via Mūsā ibn Muḥammad ibn ʿAlī via ʿAbdullāh ibn Muḥammad ibn Sinān via Zayd ibn ʿAlī Adh-Dhuhalī via Ṣāliḥ Al-Marī via Thābit, Abān and Jaʿfar ibn Zayd that Anas ibn Mālik, may Allah be pleased with him, said: I heard Allāh's Messenger (PBUH) saying, **"Indeed, Allah Almighty and Exalted says, 'Indeed, when I am about to send a punishment on the inhabitants of the earth, I look at My mosques' visitors, the mutahajjidūn (people who stay awake to pray during the night), those who love one another for My sake, and to those who seek [My] forgiveness in the final hours of the nights, [that's why] I avert it (i.e., the punishment) from them [all]."**

[742][(2)] Ibn Fanjawayhī narrated via Muḥammad ibn Al-Ḥasan ibn

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(1) [740], **[741] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak, because it contains Salih Al-Mary and in the second chain, Ibn Sinan is also considered as Matrook.

The authentication of Hadith:
- Ibn 'Adi narrated it in Al-Kamil 4/1379: "from Salih Al-Mary, from Ja'far bin Zaid, from Anas", and Al-Bayhaqi in Shuab ul Iman 6/500 (9051): "from Salih Al-Mary, from Thabit, from Anas bin Malik in a similar manner". Al-Maqdisi said in Dhu Khayrat Al-Hifaz 2/615: "Salih is nothing in the Hadith, despite his piety." Sheikh Al-Albani said in Daif Al-Jami' Al-Saghir (1751): "Very weak."

(2) **[742] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak because of Othman Al-Taraifi, Anbasah, and Ibn Zadhan.

The authentication of Hadith:
- Ad-Dailami narrated it in Musnad Al-Firdaws 2/101 (2538).
- See: Al-Manar Al-Muneef by Ibn Al-Qayyim (p.55-56) edited by Abi Ghudda, Tadhkirah Al-Mawdou'at by Al-Futani (p.152-153).

Ṣiqlāb via Abū Bakr Al-Khaṣīb via ʿAbdullāh ibn Jābir via ʿAbdullāh ibn Al-Walīd via ʿUthmān ibn ʿAbdur-Raḥmān via ʿAnbasah ibn ʿAbdur-Raḥmān via Muḥammad ibn Zādhān that Um Saʿd, may Allāh be pleased with her, said: I heard Allāh's Messenger (PBUH) saying, **"Indeed, Allāh Almighty loves three sounds: the rooster's, the Qurʾān reciter's and of people who seek (Allāh's) forgiveness during the early dawn time."**

[743][(1)] Ibn Fanjawayhī narrated via Aḥmad ibn Al-Ḥusayn ibn Fākhitah via Al-Ḥusayn ibn Ayyūb via ʿAbdullāh ibn Abū Ziyād via Sayyār via Jaʿfar ibn Sulaymān that Saʿīd Al-Jarīrī said: We were told that Dāwūd (PBUH) asked Jibrīl (PBUH), **"Which (time during the) night is the best?" He said, "I do not know, however, (Allāh's) Throne shakes during Saḥar".**

Sufyān Ath-Thawrī said, "Allāh has (created) a wind called Aṣ-Ṣubḥah which blows during Saḥar times and carries supplications and forgiveness-seeking to (Allāh) The King, The Most Irresistible".

He (Ath-Thaʿlabī) said, "We were told that when night falls, a caller calls: It is time for worshippers to get up (for prayer). They get up and pray for a while, then, at midnight, a caller calls: It is time for supplication reciters to get up (for supplication). They also get up and pray till Saḥar. When Saḥar comes, a caller calls: Where are (Allāh's) forgiveness-seekers? Therefore, they ask (Allāh's) forgiveness, then others get up and pray then catch up with them. When dawn comes, a caller calls: It is time for incurious people to get up. Then they get out of their beds like dead bodies being brought back to life out of their graves".

Luqmān said to his son, " O my son, do not let the rooster be better than you; it crows during saḥar times, while you are asleep.

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(1) **[743] The assessment of the reliability of the chain of transmitters:**
- Al-Jariri's narration is Mawqouf, i.e., the chain stops at the companion.

The authentication of Hadith:
- Imam Ahmad narrated it in Al-Zuhd (p.70) from the route of Sayyar in this manner. And see Al-Durr Al-Manthur by al-Suyūṭī /20.

[ʾĀl ʿImrān: 18] ﴿Allāh shahida [i.e., has witnessed] annahū lā Ilāha illā huwa [i.e., that there is no god, worthy of worship, except Him], and [so do] the angels and people of knowledge [that He is] the Maintainer of justice. There is no god [worthy of worship] except Him, the Almighty, All-Wise.﴾.

The Almighty's saying, ﴿Allāh shahida that there is no god [worthy of worship] except Him, and [so do] the angels and people of knowledge…﴾.

[744][(1)] Abū ʿAlī As-Syūrī narrated via ʿAlī ibn Ḥamshādh via Al-Ḥasan ibn Aḥmad ibn Al-Layth via Abū Yāsir ʿAmmār ibn ʿUmar Al-Mukhtār.

[745] Abū Sahl ʿAbdul-Malik ibn Muḥammad ibn Aḥmad ibn Ḥabīb Al-Muqriʾ narrated via Abū Bakr Aḥmad ibn Mūsa Al-Kirmānī via Zanjuwayhi ibn Muḥammad via Muḥammad ibn Isḥāq ibn Ibrāhīm Al-Ḥanẓalī via Yazīd ibn Sinān in Egypt via ʿAmmār ibn ʿUmar Al-Mukhtār.

[746] Muḥammad ibn Al-Qāsim ibn Aḥmad narrated via ʿAbdullāh ibn Muḥammad ibn ʿAlī ibn Ziyād via Abū Quraysh Muḥammad ibn Jumʿah via Ibn Zayd via ʿAmmār ibn ʿUmar Al-Mukhtār.

[747] Abū Al-Qāsim Al-Ḥabībī narrated via Abū Zakariyyā Al-ʿAnbarī via Ibrāhīm ibn Abū Ṭālib via Abū ʿAbdullāh Muḥammad ibn Yazīd Al-Asfāṭī via ʿAmmār ibn ʿUmar Al-Mukhtār.

[748] Abū ʿAmr Al-Furātī narrated via Abū Mūsā ʿImrān ibn Mūsā via

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(1) **[744]-[748] The assessment of the reliability of the chain of transmitters:**

- Its chain is based on 'Umar bin Al-Mukhtar Al-Basri who narrates fabricated Hadiths, and the amount of what he narrates in it is insignificant.

The authentication of Hadith:

- At-Tabarani narrated it in Al-Mu'jam Al-Kabir 10/199 (10453), and Ibn 'Adi in Al-Kamil 6/68, and Al-'Aqili in Al-Dhu'afa 3/325 (1344), and Abu Nu'aim in Hilyat Al-Awliya' 6/187, and Al-Khatib in Tarikh Baghdad 7/193 (3652), and Ibn Al-Jawzi in Al-'Ilal Al-Mutanahiyya 1/102 (146-148) from 'Ammar bin Al-Mukhtar in this manner, and there is a slight difference in some of them.
- In his book "Meezan Al-I'tidal", Al-Dhahabi said in vol. 3, pages 330-331: "This is a problematic hadith... the issue is with 'Umar, as he is accused of fabricating it." Al-Aqili said: "This hadith should not be used as evidence, and it is only known through him." Refer to "Al-Mughni 'An Hamil Al-Asfar" by Al-'Iraqi, vol. 1, page 345, and "Jami' Al-Ahadith" by Al-Suyuti, vol. 7, page 338 (22799).

Al-Ḥasan ibn Sufyān via ʿAmmār ibn ʿUmar Al-Mukhtār via my father that Ghālib Al-Qaṭṭān said, "I came on a business trip to Al-Kūfah. I landed near Al-Aʿmash's, so I frequently visited him. One night, I was there, and when I was about to leave for Al-Baṣrah, he got up to perform tahajjud (i.e., spending the night in prayer). When Al-Aʿmash reached the Āyah: 'Allāh shahida that there is no god [worthy of worship] except Him, and [so do] the angels and people of knowledge [that He is] the Maintainer of justice. There is no god [worthy of worship] except Him, the Almighty, All-Wise…', he said, 'I witness what Allāh has witnessed, I entrust such testimony to Allāh and it is a safe deposit for me with Allāh'. '…Certainly, Allah's only Way is Islam'. He recited it repeatedly. I said [to myself], '[Indeed] He heard something [worthwhile] about this verse'. After I finished praying with him, I saw him off and said, 'I have heard you repeating a verse. What were you informed about it?' He said, 'I swear by Allāh, I shall not tell you about it until after a year'. That day, I remained at the door of his house and stayed for a year. When the year passed, I said, 'O Abū Muḥammad [i.e., Al-Aʿmash], the year has passed'. He said, Abū Wāʾil via ʿAbullāh, may Allāh be pleased with him, said, The Messenger of Allāh (PBUH) said, **'Its reciter will be brought on the Day of Resurrection. Then Allāh Almighty will say: There was a covenant between Me and this servant, and I am the worthiest to fulfill covenants. Let My servant enters the Paradise' "**.

[749][(1)] Abū Muḥammad Al-Māsirjisī narrated via Abū Al-Ḥusayn ʿAlī ibn Al-Ḥusayn ibn Muḥammad Al-Hamadānī via Abū ʿAlī Al-Ḥasan ibn ʿAlī ibn Yazīd Ar-Raqīqī via Muḥammad ibn ʿImarān Al-Bazzār via Mujāshiʿ ibn ʿAmr via Khālid ibn Yazīd Ar-Raqāshī (via Yazīd Ar-Raqāshī) that Anas ibn Mālik, may Allāh be pleased with him, said: the Messenger of Allāh (PBUH)

(1) **[749] The assessment of the reliability of the chain of transmitters:**
- It includes Mujashir bin 'Amr, who is abandoned in the hadith, and Yazid Al-Riqashi, who is weak.

The authentication of Hadith: Abu Nu'aim reported it through Mujashir bin 'Amr in the same manner. Al-Futuni said in " Tadhkirat al-Mawdu'at " (p.80): "Mujashir bin 'Amr is a liar who fabricates hadiths."

said, **"Whoever recites 'Allāh shahida that there is no god [worthy of worship] except Him……' [ʾĀl ʿImrān: 18] before he/she goes to bed, Allāh Almighty will create seventy thousand creatures [i.e., angels] who will seek Allāh's forgiveness for him/her till the Day of Resurrection"**.

[750](1) ʿAbdullāh ibn Ḥāmid narrated via Muḥammad ibn Jaʿfar via ʿAlī ibn Ḥarb via Saʿīd ibn Sālim Al-Qaddāḥ via Ṭalḥah via a man of the Anṣār via his father that Az-Zubayr ibn Al-ʿawwām, may Allāh be pleased with him, said, "I said [to meself] I would approach the Messenger of Allāh tonight; on the Eve of ʿArafah, in order to hear what he was saying. I thought my camel was between the camel of Allāh's Messenger (PBUH) and another's man's camel who was beside me. I heard him [i.e., the Mesenger] saying, 'Allāh shahida that there is no god [worthy of worship] except Him……' [ʾ**Āl ʿImrān: 18**]. He continued repeating the verse until he left".

[751](2) Abū Naṣr Nuʿmān ibn Muḥammad Al-Jurjānī narrated via Abū

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(1) **[750] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak because of Talhah, who is abandoned in the hadith.

The authentication of Hadith: I could not find anyone who reported it through this chain in this context, but Al-Tabarani reported it in "Al-Mu'jam Al-Kabir", vol. 1, page 124 (250), Ibn Abi Hatim reported it in "Tafsir Al-Quran Al-'Adhim", vol. 2, page 616, and Ibn Al-Sunni reported it in "Amal Al-Yawm Wal-Laylah" (p.206) (435). Al-Zubair bin Al-'Awwam said: "I heard the Messenger of Allah r when he recited the verse: ﴿Allah bears witness that there is no deity except Him﴾ He said: 'And I bear witness, O Lord!'" Ahmad reported it in "Al-Musnad", vol. 1, page 166 (1421), through Abu Yahya, a slave of Al-Zubair bin Al-'Awwam, from Al-Zubair bin Al-'Awwam. He mentioned a narration similar to the previous one. Al-Haythami said in "Majma' Al-Zawa'id", vol. 6, page 325: "The chain of narrators includes unknown people."

- Refer to "Baghiyat Al-Ra'id" by Al-Darwish, vol. 7, page 146 (10889), "Al-Durr Al-Muntathir" by Al-Suyuti, vol. 2, page 21, and "Tafsir Al-Quran Al-'Adhim" by Ibn Kathir, vol. 3, page 35.

(2) **[751] The assessment of the reliability of the chain of transmitters:**
- Its chain includes someone I could not find, and it is Mursal.
- Al-Suyuti mentioned it in "Al-Durr Al-Muntathir", vol. 2, page 22, and attributed it to 'Abd bin Humaid and Ibn Al-Mundhir from Sa'id bin Jubair.
- Refer to "Zad Al-Masir" by Ibn Al-Jawzi, vol. 1, page 362, and "Al-Lubab" by Ibn 'Adil Al-Dimashqi, vol. 5, page 93.

Al-Ḥusayn ʿAlī ibn Muḥammad ibn Sahl Al-Ḥaddādī via Abū ʿAbdullāh Muḥammad ibn Ziyād Al-Ḥaddādī via Aḥmad ibn Muḥammad ibn Mūsā Al-ʿAṭṭār via ʿUthmān ibn ʿUmar via Yaʿqūb that Jaʿfar via Saʿīd ibn Jubayr said, "There were three hundred and sixty idols, and when the verse 'Allāh shahida [i.e., has witnessed] that there is no god [worthy of worship] except Him……' [ʾĀl ʿImrān: 18] was revealed, they fell down into prostration".

The interpretation:

Al-Kalbī stated: Two Levantine rabbis came to visit the Prophet (PBUH). When they saw Al-Madīnah [i.e., Al-Madīnatul-Munawwarah], one of them said to the other, "How similar this town is to the one of the Prophet (PBUH) who will appear at the end of time!" As soon as they entered upon the Prophet (PBUH), they recognized him from his qualities. They said, "Are you Muḥammad?". He said, "Yes". They said, "Are you Aḥmad?". He said, "I am Muḥammad and Aḥmad". They said, "We shall ask you about something, if you tell us about which, we shall believe in you and trust you". He said, "Ask me". They said, "Tell us about the greatest testimony in the Book of Allāh Almighty". Then Allāh Almighty revealed: ﴿Allāh shahida [i.e., has witnessed] that there is no god [worthy of worship] except Him……﴾ [ʾĀl ʿImrān: 18], So both men adopted Islām.

Readers differed on this verse:

Abū Nahīk and Abū Ash-Shaʿthāʾ adopted reding it as: ﴿Shuhadāʾu-llāh﴾ which means: They are Allāh's witnesses; referring to those who have been mentioned above. Al-Muhallab, Muḥārib ibn Dithār's uncle adopted reding it as: ﴿Shuhadāʾallāh﴾ which is considered as an adverb or praise.

Others adopted reding it: ﴿shahida﴾ as a verb, which means: "Allāh has indicated" because testimony is an indication. Mujāhid stated: [It means] Allāh has ruled. Al-Farrāʾ and Abū ʿUbaydah stated: [It means] Allāh has decreed.

Mufaḍḍal ibn stated: [It means] Allāh knows best. Ibn Kaysān stated: [It means] Allāh has a symbol [as a sign] on His wonderful management, perfect

work and compact affairs of His creatures that there is no God except Him. This is like saying: Allāh always has a symbol in every single movement or stillness.

A poet [describing Allāh] said:

In everything, He has a symbol

indicates He is single

One of the Arabs was asked, "What is the evidence that the world has a creator?" He said, "A camel's droppings indicate [the existence of] a camel and footprints indicate [the existence of a passerby] walking. [Looking at] this upper clear structure and this dense lower gravity center, don't they indicate the expert Creator?!"

Ibn ʿAbbās stated: Allāh Almighty had created souls four thousand years before He created bodies, therefore He Himself testified for Himself.

It was said: On [starting] creation, when there was neither heaven nor earth, nor land nor sea, Allāh Almighty said, ﴿He [Allāh] shahida [i.e., has witnessed] that there is no god [worthy of worship] except Him﴾.

Ibn Masʿūd adopted reading it as: ﴿an lā Ilāha illā huwa﴾ while Ibn ʿAbbās adopted reading it: ﴿shahida Allāhu innahū lā Ilāha illā huwa﴾ as a parenthetical resuming predicate; to give the meaning: So, there is no god [worthy of worship] except Him. This [reading] was also adopted by Abū ʿUbaydah and Al-Mufaḍḍal.

Others stated: It is ﴿innahū﴾ because the verb ﴿shahida﴾ means; 'said', and [in Arabic grammar] the hamzah [ʾ] of inna must be written and pronounced with /i/ sound after the saying verb. In such case, the verse could be interpreted: Allāh said that there is no god [worthy of worship] except Him, and [so do] the angels.

Al-Mufaḍḍal stated: Allāh's testimony means telling and informing, whereas, the angels and believers' testimony means confession, such as His Almighty's saying, "They will say, 'We testify against ourselves'" [**Al-Anʿām: 130**], which means: 'We confess'. The testimony of angels and people of knowledge is

harmonized with Allāh Almighty's testimony although both testimonies are different. Another example, His Almighty's saying, "Indeed, Allāh and His angels pray for the Prophet" [Al-Aḥzāb: 56]. [Here,] Allāh Almighty's prayer refers to showering His mercy upon the Prophet, whereas the angels' prayer refers to seeking Allāh's forgiveness and supplication [for him].

﴿…and people of knowledge…﴾ i.e., Prophets PBUT. Kaysān stated: [They are] the muhājirūn [i.e., migrants] and Anṣār [i.e., helpers].

Muqātil stated: i.e., the righteous among the People of the Book: ʿAbdullāh ibn Salām and his companions. Equivalent examples: His Almighty's saying, "…… Indeed, those who were given knowledge before it [i.e., Qurʾān], when it is recited to them, ……" [Al-Isrāʾ: 107], His Almighty's saying, "Rather, it [i.e., the Qur'ān] is distinct verses [preserved] in the hearts of those who have been given knowledge. ……" [Al-ʿAnkabūt: 49] and His Almighty's saying, ﴿…… and whoever has knowledge of the Scripture﴾[Ar-Raʿd: 43].

As-Suddī and Al-Kalbī stated: They are all faithful people of knowledge. Allāh Almighty paired knowledgeable people's testimony with His; as knowledge is Allāh's supreme attribute and His great blessing. People of knowledge are the figures of Islam, the first to [enter] Paradise, and the shinning stars and arguments in all places and times.

[752][(1)] Abū Bakr Muḥammad ibn Mūsā ibn Abān Al-Aṣbahānī narrated via Abū Muḥammad ibn ʿAffān As-Simnānī via Abū ʿAlī Al-Waṣī Ad-

(1) **[752] The assessment of the reliability of the chain of transmitters:**
- There is someone in the chain whom I did not find a biography for.

The authentication of Hadith:
- I did not find anyone who narrated this hadith except what Al-Dailami mentioned in "Musnad Al-Firdaws" (2/333) from the hadith of Jābir ibn ʿAbd Allāh , which was reported without a chain. Al-Ghumari said: this is a fabricated and false hadith, and most of its narrators are unknown (majhool).
- Refer to "Al-Mudawwi lil 'Illal Al-Jami' As-Saghir wa Sharhi Al-Munawi" by Ahmad bin Sadiq Al-Ghumari (4/198 - 19061), and "Dhaʾeef Al-Jami' As-Saghir" by Al-Albani (471-3205).
- Also, refer to "Kanz Al-Ummal" by Al-Muttaqi Al-Hindi (10/154 - 24789), and " Fayḍ al-qadīr " by Al-Munawi (4/107 - 4622).

Dāmighānī via Muḥammad ibn Saʿīd via Muḥammad ibn ʿAbdullāh Al-Muzanī via Abū Idrīs via Ṣafwān ibn Sulaym that Jābir ibn ʿAbdullāh said: The Messenger of Allāh (PBUH) said, **"An hour [spent] by a knowledgeable person, reclining on his bed while studying, is better than seventy years [spent] by a servant [of Allāh] worshipping [Him]."**

[753][(1)] Abū Naṣr An-Nuʿmān ibn Muḥammad ibn An-Nuʿmān Al-Jurjānī narrated via Abū Isḥāq Ibrāhīm ibn Muḥammad Al-Yazīdī via Aḥmad ibn Ibrāhīm ibn Abū Rāfiʿ via Aḥmad ibn Yūsuf Ar-Rassī via a friend of his called Abū Yūsuf ʿAbdul-Wahhāb Al-qūmasī via Muḥammad ibn Ṣāliḥ Al-Kūfī via Al-Musayyab ibn Sharīk via Ḥumayd Aṭ-Ṭawīl that Anas ibn Mālik said: The Messenger of Allāh (PBUH) said, **"Seek knowledge. Acquiring it is fear of Allāh, studying it is praise [to Allāh], looking for it is jihad, teaching it, to those who do not know it, is charity, and remembering it is an act of piety. It shows what is lawful and what is unlawful, and it is the indicator of both ways of Paradise and Hell. knowledge is a companion in loneliness, a close friend in emigration, a talker in solitude, a guide in prosperity and adversity, a weapon against enemies, and a neighbour to strangers. Through which [i.e., knowledge], Allāh promotes people in order to make them leaders so as to be emulated in goodness. Such leaders, whose footsteps should be followed, whose deeds should be watched and imitated, whose views should be considered, whose gathering angels like to join and bless**

(1) **[753] The assessment of the reliability of the chain of transmitters:**
- The chain is very weak because of Al-Musayyab bin Shareek.

The authentication of Hadith:
- I did not find anyone who narrated this hadith except what Al-Mirhabi mentioned in "Al-'Ilm" - as mentioned in "Tanzih Al-Shari'ah" by Ibn 'Iraq (1/281-282) - from the hadith of Anas. It includes Muhammad bin Tameem Al-Sa'di who is a source of corruption (aafat), and Muhammad bin Tameem bin Sulaiman Al-Sa'di Al-Faryabi.
- Ibn Hibbān said about Al-Musayyab bin Shareek: he fabricates hadith. Al-Khatib reported this hadith in "Al-Faqih wa Al-Mutafaqqih" (1/15) from the hadith of Abu Hurairah, which is reported similarly. Ibn 'Iraq said: this hadith has a weak chain. Ibn 'Abd Al-Barr also reported this hadith in " Jāmiʿ al-bayān Al-'Ilm wa Fadlih" (1/65) from the hadith of Mu'adh bin Jabal, which is reported similarly, and in its chain is 'Abd Al-Rahim Al-'Umi who is considered abandoned (matrook).
- Refer to " Al-majruhin " by ibn Hibbān (2/306) and " Al-Kamil " by Ibn 'Adi (6/493).

with their wings, and in their prayers, they seek [Allāh's] forgiveness for them. All moist and dry objects, even sea whales and vermin, land predators and cattle, and the heaven with its stars seek [Allāh's] forgiveness for them. Indeed, knowledge is the life of heart over blindness, the light of darkness, and the strength of bodies over weakness. It leads the slave to the status of freedom and the company of kings. Thinking about knowledge is similar to fasting, studying it is like performing Night Prayers, and through which, lawful and unlawful are realised, and the ties of kinship are strengthened. It is the guide of [one's] work and mind. Lucky people are inspired by acquiring it, however, of which wretched ones are deprived.".

His Almighty's saying, ﴿[that He is] the Maintainer of justice﴾ i.e., fairness.

The people of rhetoric said: His Almighty's saying, ﴿the Maintainer of justice﴾ means: the Planner, the Sustainer Who requites [people] for deeds, as it is said: This person is responsible for that person, i.e., his/her planner, pledger of his/her affairs and the one who is responsible for his/her right, i.e., who requites him/her.

﴿There is no god [worthy of worship] except Him, the Almighty, All-Wise.﴾ He repeated the testimony as the first one is a kind of claim and the second is like the verdict.

Jaʿfar Aṣ-Ṣādiq, May Allāh have mercy on him, stated: The first [testimony] is a description and [means] monotheism, and the second one is for illustration and teaching, i.e., Say: There is no god [worthy of worship] except Him, the Almighty, All-Wise.

[ʾĀl ʿImrān: 19] ﴿Inna ad-Dīna ʿinda Allāhi [i.e., Certainly, Allāh's only Way] is Islam. Those who were given the Scripture did not dispute out of mutual envy until knowledge came to them. Whoever denies Allāh's signs, then surely Allah is swift in reckoning.﴾.

The Almighty's saying, ﴿Certainly, Allāh's only Way is Islam.﴾ i.e., [Allāh's] approved right [way]. The corresponding verse is His Almighty's saying, "……and I have approved Islam as your way……" [Al-Māʾidah: 3].

Al-Kisāʾī and Muḥammad ibn ʿĪsā Al-Aṣbahānī adopted reading it as: ﴿Anna Ad-Dīna…﴾ as it is attached to the first ﴿anna﴾; in the previous verse, "Allāh shahida [i.e., has witnessed] annahū… [i.e., that …]" and witnessed "anna [i.e., that] Allāh's only Way is Islam." The rest [of scholars] adopted reading it as: ﴿Inna﴾ which is commonly used at the beginning of nominal sentences.

Islam: i.e., entering into submission, which means docility and obedience [to Allāh]. It is [also] said [in Arabic]: A person aslama, i.e., [he/she] entered into submission and surrender, as they say: [He/She] ashtā, arbaʿa, aqḥaṭa and akhṣaba, i.e., [He/She] got into it, i.e., [shitāʾ (i.e., winter)], [rabīʿ (i.e., spring)], [qaḥṭ (i.e., drought)], and [khuṣūbah (i.e., fertility)].

[754](1) ʿAbdullāh ibn Ḥāmid narrated via Ḥāmid ibn Muḥammad via Isḥāq ibn Al-Ḥasan via Ḥusayn ibn Muḥammad via Shaybān that Qatādah, regarding His Almighty's saying: ﴿Certainly, Allāh's only Way is Islam.﴾, said, "[i.e.,] the testimony that there is no god [worthy of worship] except Allāh, and accepting what came from Allāh; it is Allāh's Religion which He legislated for Himself, for which He sent His Messengers and guided His righteous servants, without which He does not accept or requite [people].

The Almighty's saying, ﴿Those who were given the Scripture did not dispute until knowledge came to them.﴾

Ar-Rabīʿ stated: When death approached Mūsā (PBUH), he sent for seventy rabbis among the Children of Israel, gave them the Torah on which he trusted them, and appointed Yūshaʿ ibn Nūn as successor. When the first

(1) [754] **The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable except for the sheikh (author) of the book, who was not mentioned as having any criticism or praise.

The authentication of Hadith:
- Al-Tabari narrated it in "Jami' al-Bayan" 3/212, and Abd bin Humaid, as in "Fath al-Qadeer" by al-Shawkani 1/326, from Qatadah in a similar way.
- And see: "Al-Durr Al-Munthur" by al-Suyūṭī 2/22, and the chain of narration is one of the most authentic ways to Qatadah.

three centuries passed, disunity took place among those, who were given the Scripture from the children of such seventy, until they shed blood and evil and dispute took place among them. ﴿…until knowledge came to them﴾ means: interpreting what is in the Torah.

﴿… out of mutual envy …﴾ i.e., in pursuit of power, chair, envy and competition, that is why Allāh empowered evil titans upon them.

Others stated: He [the Almighty] means: Those who were given the Scripture did not dispute, concerning the Prophethood of Muḥammad (PBUH), until knowledge came to them, i.e., indicating his description and characteristics in their books.

Muḥammad ibn Jaʿfar ibn Az-Zubayr stated: This verse was revealed about the Christians of Najrān. ﴿Those who were given the Scripture…﴾ i.e., the Bible, ﴿… did not dispute…﴾ i.e., they did not divide up, regarding ʿĪsā (PBUH), until knowledge came to them [indicating] that Allāh is one and ʿĪsā His servant and Messenger. ﴿…out of mutual envy …﴾ i.e., hostility and dissension.

﴿Whoever denies Allāh's signs, then surely Allah is swift in reckoning.﴾ i.e., He does not need a contract or getting paid.

Al-Kalbī stated: I visited Jews and Christians when they gave up the name of Islam [as their original belief] and preferred to be called Jews and Christians. The Almighty said, ﴿Those who were given the Scripture did not dispute until knowledge came to them.﴾ that Allāh's [true] religion is Islam. ﴿…out of mutual envy …﴾ i.e., unjustly and jealously. The corresponding verse is His Almighty's saying, "Those who were given the Scripture did not become divided until clear evidence had come to them" [Al-Bayyinah: 4].

Jews and Christians said, "We are not as you have called us, O Muḥammad. Judaism and Christianity are [only our] lineage. Religion is Islam to which we belong, so Allāh revealed the following verse:

[ʾĀl ʿImrān: 20] ﴿If they argue with you [O Muḥammad], say, 'I have submitted my face [i.e., myself] to Allāh, wa man ittabaʿani [i.e., and so have

my followers].' Ask those who were given the Scripture, as well as the illiterate [people], 'Have you submitted yourselves [to Allāh]?' If they have, they will be [rightly] guided, but if they turn away, your only duty is to convey the message. Allāh is All-Seeing of [His] servants.﴾.

﴿If they argue with you…﴾ i.e., If they quarrel with you, O Muḥammad, about religion, ﴿… say, 'I have submitted my face to Allāh…' ﴾ i.e., I have submitted to Him alone, with my heart, tongue and all my my soul.

He [i.e., the Almighty] particularly mentioned the face as it is the most honorable body part which shows human's pomp and glorification. Therefore, if a human's face undergoes something, this means the whole-body parts, other than the face, undergo it.

Al-Farrāʾ stated: It means: I devoted my deeds to Allāh the Almighty.

It is said: I submitted something to someone, i.e., I handed and delivered it to them. More examples: I submitted the boy to the class, and after manufacturing something, I submitted it.

'Face' means: work, like His Almighty's saying, ﴿……those who desire the face of Allāh……﴾ [Ar-Rūm: 38] i.e., Allāh's sake and act. In addition, His Almighty's saying, ﴿But only seeking the face of his Lord, Most High﴾ [Al-Layl: 20].

A poet said:

I seek Allāh's forgiveness for my countless guilt

Lord of servants, to Whom I turn face and act

Face and act are harmonized as they both refer to the same thing while they have two different words.

His Almighty's saying, ﴿ '…and so have my followers.' ﴾ is related to ﴿ 'I have submitted …' ﴾ i.e., and my followers also have submitted [their faces] as I have done.

Some [scholars] adopted reading it as: ﴿ittabaʿanī﴾ with the long vowel /ī/ as it is the original pronunciation of the verb, while others read it ﴿ ittabaʿani﴾ with a short /i/ instead, as mentioned in the Muṣḥaf. The same

way of pronunciation was cited in Arabic poetry.

His Almighty's saying, ﴿Ask those who were given the Scripture, as well as the illiterate [people],…﴾ i.e., the Arabs ﴿'Have you submitted yourselves [to Allāh]?'﴾, it is an interrogative way to give imperative, i.e., 'Submit yourselves [to Allāh]!', like His Almighty's saying, ﴿Will you not give up [remembering Allāh and prayer]?﴾ [Al-Māʾidah: 91], i.e., 'Give [them] up'.

﴿If they have submitted themselves [to Allāh], they will be [rightly] guided, …﴾. When the Messenger of Allāh (PBUH) recited this verse, the People of the Book said, "We have submitted ourselves [to Allāh]", then he said to the Jews, "Do you bear witness that ʿĪsā (PBUH) is Allāh's word, servant and Messenger?" They said, "We seek refuge of Allāh [if we admit that]".

Then he said to Christians, "Do you bear witness that ʿĪsā is Allāh's servant and Messenger?" They said, "We seek refuge of Allāh if [we admit that] ʿĪsā is a servant". Therefore, He revealed His Almighty's saying, ﴿… but if they turn away, your only duty is to convey the message. Allāh is All-Seeing of [His] servants.﴾, i.e., He knows who believes and who does not, and He knows those who will be rewarded and those who will be punished.

[**ʾĀl ʿImrān: 21**] ﴿Those who disbelieve in the signs of Allāh and unjustly yaqtulūna [i.e., kill] the prophets and kill people who stand up for justice- give them tidings of a painful punishment.﴾.

His Almighty's saying, ﴿Those who disbelieve…﴾ i.e., deny ﴿… in the signs of Allāh …﴾ i.e., His arguments and delivered news. It was stated: It is the Qurʾān, and [what is meant by disbelievers here is] the Jews and the Christians.

﴿… and unjustly yaqtulūna [i.e., kill] the prophets and kill people who stand up for justice …﴾ Al-Ḥasan adopted reading it as "yuqattilūna" to give the meaning of a lot of killing. Ḥamzah adopting reading it as "yuqātilūna" based on Ibn Masʿūd's reading, "qātalū" [i.e., killed]. According

to Ibn Masʿūd's reading, the verse means: '… and unjustly kill the prophets [knowing that] they have [already] killed people who stand up for justice…' such meaning is because it is not grammatically correct to make a past verb related to a future one.

﴿… and kill people who stand up for justice …﴾ Muqātil stated: What is meant is kings of the Children of Israel.

Maʿqil ibn Abū Miskīn and Ibn Jurayj stated: Revelation used to be sent down to Prophets of the Children of Israel, but no book was sent to them. When they reminded their people, they were killed. When some people followed and believed them, then reminded people, they were killed as well. Those are the people who stand up for justice.

[755][(1)] Ibn Fanjawayhī (Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ad-Daynawrī) narrated via Abū Naṣr Manṣūr ibn Jaʿfar An-Nuhāwandī via Aḥmad ibn Yaḥya ibn Al-Jārūd via Muḥammad ibn ʿAmr ibn Ḥanān via Muḥammad ibn Ḥimyar via Abū Al-Ḥasan, a slave of Banī Asad, via Makḥūl via Qabīsah ibn Dhuʾayb Al-Khuzāʿī that Abū ʿUbaydah ibn Al-Jarrāḥ, may Allāh be pleased with him, said, "I said to the Messenger of Allāh (PBUH), 'Who will receive the severest punishment on the Day of Resurrection?' he

(1) **[755] The assessment of the reliability of the chain of transmitters:**
- Its chain of narration is weak, as it includes Muhammad bin ʿAmr bin Hnan who is unreliable, and Abu Al-Ḥasan who is prone to delusion, and it contains some unknown narrators.

The authentication of Hadith:
- Al-Bazzar narrated it in "Al-Bahr al-Zakhir" and as in "Kashf al-Astār" 4/109-110 (3314), al-Tabari in "Jami' al-Bayan" 3/216, Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim, " 2/260-261, and al-Baghawi in "Ma'alim al-Tanzil" 2/20-21, through a chain of narration from Abu Al-Ḥasan, a freedman of the Banu Asad, in a similar way.
- Al-Bazzar said: "We do not know any other way from Abu 'Ubaidah (i.e., Abu Al-Ḥasan) except this way, and we have not heard of anyone who named this Abu Al-Ḥasan from whom Muhammad bin Humayr narrated." End of quote.
- Al-Haythami said in "Majma' al-Zawa'id" 7/272: "Al-Bazzar narrated it, and it contains two unknown narrators."
- Ibn Ḥajar said: "It includes Abu Al-Ḥasan , a freedman of the Banu Asad, and he is unknown." (Al-Kafi al-Shafi 1/347).

said, **'A person who killed a Prophet or [killed] another person commanding good and forbidding evil'**, then the Messenger of Allah (PBUH) read: '… and unjustly kill the prophets and kill people who stand up for justice …' until he reached the Almighty's saying, 'And they will have no helpers' [ʾĀl ʿImrān: 22]. Then the Messenger of Allāh (PBUH) said, **'O Abū ʿUbaydah, the Children of Israel killed forty-three Prophets, from the beginning of the day in one hour, then a hundred and twelve men from the worshippers of the Children of Israel started commanding killers for good and forbidding them from evil, so they were all killed that evening. They are the ones mentioned by Allāh Almighty in His Book. He revealed the verse telling [us] about them' "**

[756][(1)] Al-Ḥusayn ibn Muḥammad Ad-Daynawarī narrated via Aḥmad ibn Muḥammad ibn Isḥāq via Al-ʿAbbās ibn ʿAlī An-Nisāʾī via Muḥammad ibn Yūsuf ibn Abū Maʿmar via ʿAbdullāh ibn Muḥammad ibn Al-Mughīrah via Mālik ibn Mighwal via ʿAmr ibn Murrah via ʿUbaydah As-Salmānī that ʿAbdullāh ibn Masʿud, may Allāh be pleased with him, said: the Messenger of Allāh (PBUH) said, **"Bad people are those who kill [other] people who stand up for justice, bad people are those who do not command good or forbid evil, and bad people are those, among whom a believer [fearfully] walks concealing [his/her real belief]."**

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(1) **[756] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak for the sake of Abdullah bin Al-Mughira.

The authentication of Hadith:
- I did not find it in this route.
- And Ad-Dailami mentioned it in " Musnad al-Firdaws" 2/123 (2145) through the route of Yahya bin Sa'id Al-Atar, who narrated from Suwar bin Mus'ab, who narrated from Amr bin Murra, who narrated from Abu Ubaida, who narrated from Abdullah bin Mas'ood, as a Marfu' narration with similar wording.
- Al-Albani also mentioned it in "The Weak Hadith Series" 5/163 (2141) and said: it is very weak due to the gap between Ibn Mas'ood and his son Abu Ubaida, and Suwar bin Mus'ab is considered unreliable, and Al-Atar's weakness is reported by Ibn Ma'een and others. This concludes the summary.
- Refer to: " Fayḍ al-qadīr " by Al-Manawi 3/214 (3186), " Kanz al-'Ummal " by Al-Muttaqi Al-Hindi 16/11 (43712), "Da'eef Al-Jami'" by Al-Albani (348).

﴿give them tidings…﴾ i.e., tell them ﴿…of a painful punishment.﴾ . The Arabic style used in this sentence shows the expected consequence.

It is also said: ﴿Those who disbelieve … and unjustly kill …- give them tidings of a painful punishment.﴾ i.e., "All those ……".

[ʾĀl ʿImrān: 22] ﴿They are the ones whose deeds ḥabiṭat [i.e., have become worthless] in this world and the Hereafter, and for them there will be no helpers﴾.

﴿They are the ones whose deeds ḥabiṭat [i.e., have become worthless] …﴾ i.e., have gone or have been in vain. Abū Wāqid adopted reading it as ḥabaṭat which is derived from ḥabaṭ that refers to flatulence of the cattle when they have been grazed on bad vegetation, and they might die of it.

Then everything deadly is considered ḥabaṭ. For example, the saying of the Prophet (PBUH), "What grows on the banks of a stream might either kill or nearly kill [because of] ḥabaṭ[1].

﴿… in this world and the Hereafter, and for them there will be no helpers﴾.

[ʾĀl ʿImrān: 23] ﴿Have you considered those who were given a share of the Scripture? They are invited to accept judgement from Allāh's Scripture, then some of them turn their backs and walk away.﴾.

The Almighty's saying, ﴿Have you considered those who were given a

(1) **The authentication of Hadith:**

- What Ath-Tha'labi mentioned is part of a narration that Al-Humaidi cited in his "Musnad" 2/325, and Bukhari in several places, including the Book of Al-Riqaq, the Chapter of What to Beware of in the Flowers of This World and Competing for Them (6427), and Muslim in the Book of Zakat, the Chapter of Warning against Being Deluded by the Beauty of This World and Its Trivialities (1052), and Ibn Majah in "Al-Sunan," the Book of Tribulations, the Chapter of the Tribulation of Wealth (4043), from the narration of Abu Sa'id Al-Khudri, may Allah be pleased with him, who said: The Messenger of Allah r said: "Indeed, what I fear most for you is what Allah brings forth for you from the blessings of the earth..." and he narrated the Hadith until he said: "And every plant that springs up in the spring is either cut down or plucked up." And this is from the wording of Bukhari.

share of the Scripture? …﴾ i.e., Jews ﴿They are invited to accept judgement from Allāh's Scripture, …﴾.

There are different opinions regarding such Scripture which Allāh Almighty said they are invited to accept, then from which they turn away:

Some jurists stated: It is the Qurʾān.

Juwaybir narrated via Aḍ-Ḍaḥḥāk via Ibn ʿAbbās, may Allāh be pleased with him and his father, regarding this verse, he said, "When Allāh Almighty made the Qurʾān as a judgement between them [i.e., Jews and Christians] and Allāh's Messenger (PBUH), the Qurʾān judged Jews and Christians that they are not rightly guided, therefore they turned away from it(1).

Qatādah stated: They are Allāh's enemies (Jews). When they were invited to the judgement of the Qurʾān and following Muḥammad (PBUH), they turned away from him [although] they have found him written in their Scriptures.

As-Suddī stated: When the Prophet (PBUH) invited Jews to [accept] Islam, An-Nuʿmān ibn Abū Awfā said, "Come on, Muḥammad, we and you shall appeal to rabbis" the Messenger of Allāh said, "Rather [we appeal] to the Book of Allāh". He [i.e., An-Nuʿmān] said, "Rather [we appeal] to rabbis", therefore Allāh Almighty revealed this verse.

Others said: the Scripture means Torah.

Saʿīd ibn Jubayr and ʿIkrimah narrated via Ibn ʿAbbās, may Allāh be pleased with him and his father, that he said: The Messenger of Allāh (PBUH) entered the Torah Study House where there was a group of Jews. He invited them to [worship] Allāh Almighty. Nuʿaym ibn ʿAmr and Al-Ḥārith ibn Zayd said, "Which religion do you believe in, Muḥammad?" He said, "The religion of Ibrāhīm" They said, "Ibrāhīm was a Jew" The Messenger of Allāh (PBUH)

(1) **The assessment of the reliability of the chain of transmitters:**
- It has a very weak narrator named Juwaybir. Al-Wahidi mentioned it in "Al-Waseet" 1/424, and Al-Baghawi in "Ma'alim Al-Tanzil" 2/21 from Ibn Abbas in a similar wording.

said, **"So come to the Torah, for it is the judge between us and you"**. They refused, so Allāh Almighty revealed this verse[1].

Al-Kalbī narrated via Abū Ṣāliḥ via Ibn ʿAbbās, may Allāh be pleased with him and his father, that a man and a woman from the people of Khaybar committed adultery. They were among their honorable people. Although stoning was mentioned in their Book [i.e., the Torah], they didn't like to stone them; because of their honorable position. They hoped they would find an exemption from the Messenger of Allāh (PBUH). When they reported the case to Allāh's Messenger (PBUH), he sentenced them both to stoning. An-Nuʿmān ibn Abū Awfā and Baḥrī ibn ʿAmr said, "You have wronged us, Muḥammad. They are not to be stoned." The Messenger of Allāh (PBUH) said, **"The Torah is the judge between me and you; Stoning is mentioned in it."** They said, "You have treated us fairly." He said, "You have treated us fairly." He said, "Which of you is the most knowledgeable of the Torah?" They said, "A one-eyed man who lives in Fadak. He is called Ibn Ṣūriya." They sent for him, so he came to Madīna. Jibrīl (PBUH) had described him to the Messenger of Allāh (PBUH).

The Prophet (PBUH) said to him, "Are you Ibn Ṣūriya?" He said, "Yes, I am." He said, "Are you the most knowledgeable Jew of the Torah?" He said, "That's what they claim." The Prophet (PBUH) asked [people] to bring some

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(1) **The authentication of Hadith:**

- Tabari in "Jami' al-Bayan" 3/218 narrated from Muhammad bin Ishaq who said: "Muhammad bin Abi Muhammad, the client of Zaid bin Thabit, narrated to me that Sa'id bin Jubayr and 'Ikrimah narrated from Ibn Abbas that the Messenger of Allah ((PBUH)) entered the house of study and mentioned something similar to it."
- Al-Suyuti in "Al-Itqan" 2/242 said: "This is a good chain, and its authenticity is good."
- Ibn Abi Hatim narrated it in "Tafsir al-Quran al-Azim" 2/622 from Ibn Ishaq, but from 'Ikrimah's narration.
- Ibn Hisham narrated it in " Al-Sīrah al-Nabawiyyah " 2/179 from Ibn Ishaq, but it did not go beyond him.
- See also "Tuhfat al-Rawi" by Ibn Hamaad, panel (95), "Asbab al-Nuzul" by Al-Wahidi (p. 102).

sheets of the Torah, in which stoning was mentioned. The Prophet (PBUH) said to him, "Read!" When he reached the verse of stoning, he covered it with his hand, then resumed reading what was next. Ibn Salām said, "O Messenger of Allāh, he skipped [reading] the verse while hiding it with his hand." He got up to Ibn Ṣūriya and lifted the hand covering the verse. Then, he read out, to the Messenger (PBUH) and the Jews, that if a married man or a married woman commits adultery and there was clear evidence against them, they must be stoned. If the adulteress is pregnant, she must be waited until she gives birth. Therefore, the Messenger of Allāh (PBUH) sentenced both Jews to stoning. After stoning them, Jews became very angry at that and they left, so Allāh Almighty revealed the verse, ﴿Have you considered those who were given a share …?﴾[1] i.e., a portion ﴿… of the Scripture? …﴾ i.e., the Torah.

﴿They are invited to accept judgement from Allāh's Scripture, then some of them turn their backs …﴾ after knowing that it is the Torah ﴿… and walk away.﴾.

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(1) **The assessment of the reliability of the chain of transmitters:**

- The story is narrated by Muhammad bin al-Sa'ib al-Kalbī, and scholars agreed not to use it as evidence. Everything narrated from Abu Salih from ibn ʿAbbās is considered to be false.
- See "Tahdhib al-Tahdhib" by Ibn Ḥajar 9/157-159.

The authentication of Hadith:

- Al-Baghawi in "Ma'alim al-Tanzil" 2/22 and Ibn 'Adel al-Dimashqi in "Al-Lubab" 5/106 narrated from al-Kalbi from Abu Salih from ibn ʿAbbās something similar.
- Abu Hayyan al-Andalusi in "Al-Bahr al-Muhit" 2/434 also narrated it from al-Kalbī in a summarized manner.
- See "Zad al-Masir" by Ibn al-Jawzi 1/366, "Al-Durr al-Manthur" by al-Suyūṭī 2/24, and "Tanwir al-Miqbas" by Al-Firuzabadi (p. 36). It should be noted here that the stoning of Jews is confirmed as a punishment prescribed by the Prophet ((PBUH)), but not for the same reason, and it is not related to the revelation of the verse.
- Indeed, Bukhari in the Book of Hudud, the chapter on the rulings of the people of the Covenant, and their protection if they commit adultery, (6841), and Muslim in the Book of Hudud, the chapter on the punishment for adultery (1699), narrated from Ibn 'Umar that the Jews came to the Messenger of Allah ((PBUH)) with a man and a woman who had committed adultery and he mentioned the story but did not mention the revelation of the verse that followed.

[ʾĀl ʿImrān: 24] ﴿This is because they say, 'The Fire will not touch us except for a few days.' and [because] they were deluded in their religion by what they were inventing.﴾.

[ʾĀl ʿImrān: 25] ﴿How will it be when We gather them together on the Day about which there is no doubt- when every soul will be paid in full for what it has done, and they will not be wronged?﴾.

﴿How will it be…﴾ i.e., how will they be? ﴿… when We gather them together on the Day about which there is no doubt …﴾ i.e., the Day of Resurrection ﴿… when every soul …﴾ whether it is pious or dissolute ﴿… will be paid in full …﴾ i.e., will be requited ﴿…for what it has done …﴾ i.e., as requital for what it did, good or bad ﴿… and they will not be wronged?﴾ i.e., neither their good deeds will be diminished nor will their bad deeds be increased.

Aḍ-Ḍaḥḥāk stated: It was narrated that Ibn ʿAbbās, may Allāh be pleased with him and his father said, "The first Non-Muslims' banner to be raised, while people are waiting for reckoning on the Day of Resurrection, will be of the Jews. Allāh Almighty will disgrace them before witnesses, then He will order that they are taken to the Fire(1).

[ʾĀl ʿImrān: 26] ﴿Say, 'O Allāh, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honor whom You will and You humble whom You will. In Your hand is [all] good. Indeed, You have power over everything …' ﴾.

[757](2) Abū ʿUthmān Saʿīd ibn Muḥammad Az-Zaʿfarānī narrated via

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(1) **The authentication of Hadith:**
- Ibn Himaat mentioned it in "Tuhfat Al-Rawi" in panel number (95) and attributed it to Al-Tha'alibi, from Al-Ḍaḥḥāk, from ibn ʿAbbās. Sheikh Abdul Ra'ouf Al-Manawi mentioned in "Al-Fath Al-Samawi" 1/349 (240): " Al-Ḍaḥḥāk did not meet ibn ʿAbbās"
- See also: "Al-Kashaf" by Al-Zamakhshari 1/542.

(2) [757] - **[760] The assessment of the reliability of the chain of transmitters:**
- Al-Tha'alibi mentioned the hadith through three routes, none of which can be considered as proof, neither individually nor collectively:
- The first route includes Muhammad bin Ishaq Al-Sinai, a liar, and Abdullah bin Nafe' Al-Sa'igh, whose hadith was not accepted by scholars. The second route

Abū Al-Ḥusayn Al-Ḥajjājī via Muḥammad ibn Al-Musayyab.

[758] Muḥammad ibn Al-Qāsim Al-Fārisī narrated via Abū Bakr Muḥammad ibn Bizdawayhī Aṭ-Ṭarsūsī via Muḥammad ibn Samʿān via Muḥammad ibn Al-Musayyab via Muḥammad ibn Isḥāq Aṣ-Ṣīnī via ʿAbdullāh ibn Nāfiʿ via ʿAbdur-Raḥmān ibn Abū Az-Zināد via his father via Al-Aʿraj via Abū Hurayrah, may Allāh be pleased with him, via the Prophet (PBUH).

[759] Abū ʿAmr Al-Furātī narrated via Abū Mūsā via Musaddad via Abū Tumaylah Al-Marwazī via Muḥammad ibn Fuḍayl ibn Ghazwān via Abān who narrated it as traceable [Ḥadīth].

[760] Abū Al-Ḥasan Al-Fārisī narrated via Abū Al-Ḥusayn Isḥāq ibn Aḥmad ibn Ibrāhīm Al-Quhustānī via Abū Quraysh Muḥammad ibn Jumʿah via Muḥammad ibn Zunbūr Al-Makkī via Al-Ḥārith ibn ʿUmayr

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includes Aban, who is abandoned. The third route includes Al-Harith bin Umair, who narrated fabricated hadiths from Ja'far Al-Sadiq.

The authentication of Hadith:

- Ibn Hibban mentioned it in "Al-Majrooheen" 1/223, Al-Wahidi in "Al-Waseet" 1/426, Ibn Al-Sani in "Amal Al-Yawm Wal-Lailah" (p. 48) (125), and Ibn Al-Jawzi in "Al-Mawdoo'at" 1/398 through Muhammad bin Zanbour in a similar manner.
- Al-Baghawi said in "Ma'alim Al-Tanzil" 2/24-25: "It was narrated by Al-Harith bin Umair, and he is weak." Ibn Ḥibbān said: "It is fabricated and has no basis." Ibn Al-Jawzi said: "This is a fabricated hadith."
- Al-Shawkani said in "Al-Fawa'id Al-Mujmu'ah" (p.297) (8): "I do not find it far-fetched."
- It was also narrated from the hadith of Abu Ayub Al-Ansari, as mentioned in "Al-Durr Al-Munthur" 2/21.
- Sheikh Al-Albani said in "Silsilat Al-Ahadith Al-Da'ifah" 2/139 (699): "It is fabricated; it includes Muhammad bin Abdul Rahman bin Marsan, as stated by Abu Bakr Al-Khatib, who said he is a liar."
- To know what the critical scholars said about the hadith, see "Al-Lalai' Al-Masnoo'ah" by Al-Suyuti 1/228, "Tadhkirat Al-Mawdoo'at" by Al-Fitni (p.79), "Tanzih Al-Shari'ah" by Ibn 'Iraq 1/287, "Takhrj Ahadith Ihya' 'Ulum Al-Din" by Sheikh Al-'Iraqi 2/857 (1109), and "Ihya' 'Ulum Al-Din" by Al-Ghazali 1/399.
- I could not find a chain of narrators for it from the hadith of Abu Huraira, may Allah be pleased with him. Allah knows best.

via Jaʿfar ibn Muḥammad via his father via his grandfather that ʿAlī ibn Abū Ṭālib, may Allāh be pleased with him, said: The Messenger of Allāh (PBUH) said, "When Allāh Almighty wanted to reveal Sūrah Al-Fātiḥah, Al-Kursī Verse [Al-Baqarah: 255], [His Almighty's saying,] 'Allāh has witnessed ……' [ʾĀl ʿImrān: 18], and from [His Almighty's saying,] 'Say, 'O Allāh, Owner of Sovereignty, …' ' [ʾĀl ʿImrān: 26] to His Almighty's saying, ' '… And You provide for whoever You will without limit.' ' [ʾĀl ʿImrān: 27], they [i.e., such verses] clung to the Throne, with no barrier between them and Allāh. They said, 'O Lord, will You want to send us down to the land of sins and to those who disobey You?!' Allāh said, '[I swear] By My Might and Glory, whoever servant recites you after every obligatory prayer, indeed, I shall grant him/her Paradise for what he/she has done, or else I shall watch him/her with my protective eye seventy times every day, or else I shall daily grant him/her seventy of his/her needs, the least is to forgive him/her, or else I shall protect him/her from every enemy and give him/her victory over the enemy. Therefore, nothing but death will prevent him/her from entering Paradise.' "

Muʿādh ibn Jabal, may Allāh be pleased with him, said: One day, I deliberately avoided coming to the Messenger of Allāh (PBUH) and I did not perform Friday Prayer with him. He said, "O Muʿādh, what prevented you from performing Friday Prayer?" I said, "O Messenger of Allāh, I owe an ounce of gold to the Jewish man, Yūḥannā. He was at my door waiting for me, and I was afraid that he would keep me from your company [for a long time]."

He [(PBUH)] said, **"O Muʿādh, would you like that Allāh settle your debt?"** He said; I said, "Yes, O Messenger of Allāh." He said, "Say 'Say, 'O Allāh, Owner of Sovereignty, …' ' [ʾĀl ʿImrān: 26] to His Almighty's saying, ' '… And You provide for whoever You will without limit.' ' [ʾĀl ʿImrān: 27], [You are] The Most Gracious and the Most Merciful of both this World and the

Hereafter, from both of which, You give whatever You want and withhold whatever You want. [O Allāh,] settle my debt! If you owe gold, filling the whole earth, Allāh will settle it for you."[1]

The interpretation:

Qatādah stated: We were told that Allāh's Prophet (PBUH) asked his Lord to annex the sovereignty over the Romans and Persia to his nation's, therefore Allāh revealed this verse[2].

Ibn ʿAbbās and Anas ibn Mālik, may Allāh be pleased with them, said, "When the Messenger of Allāh (PBUH) conquered Mecca and promised

(1) **The authentication of Hadith:**
- At-Tabarani narrated in " Al-Mu'jam al-Kabir " 20/154 (323) from the route of Sa'id bin Al-Musayyab on the authority of Mu'adh bin Jabal that the Messenger of Allah (PBUH) missed him on Friday. And he mentioned something similar.
- Al-Haythami said in "Majma' Al-Zawa'id" 10/186: "And in it is Nasr bin Marzouq: I don't know him, and the rest of its men are trustworthy, except that Sa'id bin Al-Musayyab did not hear from Mu'adh, and Nasr bin Marzouq Al-Masri is truthful."
- Refer to "Al-Jarh wa Al-Ta'dil" by Ibn Abi Hatim 8/472.
- At-Tabarani also narrated it in " Al-Mu'jam al-Kabir " 20/159 (332) from the route of 'Ubaid Allah bin 'Abd Al-Rahman bin Muhab on the authority of 'Abd Al-Rahman bin Ma'mar Al-Ansari on the authority of Mu'adh bin Jabal, may Allah be pleased with him, who said: "A man had some right on me..." And he mentioned something similar.
- Al-Haythami said in "Majma' Al-Zawa'id" 1/186: "In it is someone I do not know, and 'Ubaid Allah bin 'Abd Al-Rahman bin Muhab is not strong."
- Refer to "Tahreer Al-Taqreeb" by Shu'ayb Al-Arna'out and Bashar 'Awad 2/409 (4314).
- And At-Tabarani also narrated it in "Al-Mu'jam Al-Sagheer" 1/336 (558) from the route of Anas bin Malik on the authority of Mu'adh bin Jabal, something similar to it.
- Al-Mundhiri said in "Al-Targheeb wa Al-Tarheeb" 2/598-599 (2716, 2717): "A good chain."
- And refer to " Majma-ul-Bahrain " by Al-Haythami 8/44 (4679), "Al-Durr Al-Manthur" by Al-Suyuti 2/25-26.

(2) **The authentication of Hadith:**
- Al-Tabari reported in "Jami' Al-Bayan" 3/222, and Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim, " 2/624, from Qatadah, the same narration.
- See also "Asbab Al-Nuzul" by Al-Wahidi (pp. 102-103). The chain of narration is considered weak.

his nation to gain sovereignty over Persia and the Romans, hypocrites and Jews said, 'How far! how impossible! How will Muḥammad be able to have sovereignty over Persia and the Romans although they are more honorable and powerful than that? Is not Muḥammad so satisfied with Mecca and Madīnah that he coveted himself to have even sovereignty over Persia and the Romans?!' Therefore, Allāh revealed this verse[1].

[761][2] ʿAbdullāh ibn Ḥāmid Al-Aṣfahānī narrated via Muḥammad ibn

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(1) **The authentication of Hadith:**

- Al-Wahidi mentioned him in "Asbab Al-Nuzul" (p. 102), and in "Al-Wajiz" 1/205, and Al-Zamakhshari in "Al-Kashaf" 1/350, from ibn ʿAbbās and Anas, the same narration.
- Al-Zaila'i stated in " Takhrīj al-aḥādīth wa-al-āthār Al-Kashaf" 2/796: it is a strange narration.
- Ibn Ḥajar stated in " Al-Kafi Ash-Shafi " (p. 25): I could not find a chain of narration for it.

(2) **[761] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak in this context because it includes Kathir bin Abdullah bin Amr bin Awf, who is weak in hadith.

The authentication of Hadith:

- The hadith is narrated from 'Amr bin ʿAwf Al-Muzani and Baraa bin Aazib, may Allah be pleased with both of them.
- Regarding the hadith of Amr, it was narrated by Ibn Sa'd in Al-Tabaqat Al-Kubra 4/82-83, Al-Tabari in Tarikh Al-Rusul wa Al-Muluk 3/45, Al-Baihaqi in Dala'il Al-Nubuwwah 3/418, and in Jami' Al-Bayan 21/133-134. Its chains are lengthy and brief, and all of them are from Kathir bin Abdullah bin Amr bin Awf Al-Muzani, narrating the hadith in this context. Ibn Kathir said in Al-Sirah Al-Nabawiyyah 3/193: "This hadith is strange."
- See Al-Fath Al-Samawi by Al-Munawi 1/350 for further information.
- Al-Hakim narrated the hadith briefly in Al-Mustadrak 3/598, and Al-Dhahabi weakened it. Ibn Ishaq also narrated it as mentioned in Al-Sirah Al-Nabawiyyah by Ibn Hisham 3/173 (Dar Al-Khair), and he said, "It was reported from Salman," but he mentioned it briefly, and its chain is disconnected.
- See Al-Kashaf by Al-Zamakhshari 1/350 and Al-Bahr Al-Muhit by Abū Ḥayyān 2/418.
- As for the hadith of Baraa bin Aazib, it was narrated by Imam Ahmad in Al-Musnad 4/303 (18694), Al-Nasa'i in Al-Sunan Al-Kubra in the chapter on the Battle of the Trench 5/269 (8858), Ibn Abi Shaybah in Al-Musannaf 12/320 (37817), Abu Ya'la in Al-Musnad 3/244 (1685), and Abu Nu'aym in Dala'il Al-Nubuwwah (p. 432),

Jaʿfar Al-Maṭīrī via Ḥammād ibn Al-Ḥasan via Muḥammad ibn Khālid ibn ʿAthmah via Kathīr ibn ʿAbdullāh ibn ʿAmr ibn ʿAwf via his father that his grandfather said, "In the year of Al-Aḥzāb [Battle], the Messenger of Allāh (PBUH) marked the layout for [digging up] the ditch and allocated ten men for every forty cubits. Both muhājirūn and Anṣār quarreled over Salmān Al-Fārisī as he was a powerful man. The muhājirūn said, 'Salmān belongs to us.' The Anṣār said, 'Salmān belongs to us.' The Prophet (PBUH) said, **'Salmān belongs to us; the Prophet's household.'** I, Salmān, Ḥudhayfah, An-Nuʿmān ibn Muqarrin Al-Muzanī and six men from the Anṣār were [working together] on [our] forty cubits. We dug until we reached under Dhubāb Mountain, then a glamorous boulder appeared from inside the ditch. The boulder broke our iron [pickaxes] and made it difficult for us. We said, 'Salmān, go to the Messenger of Allāh (PBUH) and ask him about this boulder; we either avoid it; as avoiding it is not far, or he may command us to do something else; we do not like to overstep his layout.' Salmān went to the Messenger of Allāh (PBUH) in his tent. He said,

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all narrated from Abu Abdullah Maimun, who reported that Baraa bin Aazib said, "When the Messenger of Allah r commanded us to dig the trench, a stone was presented to us," and he mentioned its description briefly without mentioning what followed in the verse.

- Ibn Kathir said, "This hadith is also strange and is unique to this Maimun, who is from Basra." This is the end of his statement.
- Maimun bin Awf was a slave of Abdur Rahman bin Samurah. Imam Ahmad said about him, "His hadith is denounced."
- See Al-Mizan Al-I'tidal by Al-Dhahabi 4/235, and Abdul Haq mentioned it in Al-Ahkam Al-Wushtah 3/19-20 from the path of Al-Nasai.
- See Al-Durr Al-Manthur by Al-Suyuti 5/186. Ibn Ḥajar considered it to be a good hadith in Al-Kafi Al-Shafi (25) and Fath Al-Bari 7/397. See also Majma' Al-Zawa'id 6/131.
- It should be noted here that the story of digging the trench and the stone that was found during the digging of the trench is mentioned correctly in a different context than the one mentioned in Sahih al-Bukhari, Book of Military Expeditions, Chapter of the Battle of the Trench (Al-Ahzab), from the Hadith of Jābir ibn ʿAbd Allāh , may Allah be pleased with him, who said: "On the day of the Trench, we were digging and a hard rock appeared." This story is narrated without the part that mentions Salman's saying (4101).

‘O Messenger of Allāh! a white glamorous boulder appeared from inside the ditch, broke our iron [pickaxes] and made it difficult for us. In order to get over it, give us the command what to do with it, as we do not like to overstep your layout.’ The Messenger of Allāh (PBUH) went down into the ditch with Salmān while the other nine men were at the edge of the ditch. The Messenger of Allāh (PBUH) took Salmān’s pickaxe and gave the boulder one hit that cracked it. Lightning emanated from the boulder so that the entire Madīnah lit up, as a lamp shines in the hollow of a dark house. The Messenger of Allāh (PBUH) said the takbīr (Allāhu Akbar! [i.e., Allah is the Most Great!]) which is the same yell said in a conquest and Muslims said the takbir too. Then, the Messenger of Allāh (PBUH) gave it the second hit. Lightning emanated from the boulder so that the entire Madīnah lit up, as a lamp shines in the hollow of a dark house. The Messenger of Allāh (PBUH) said the takbīr like of a conquest and Muslims said the takbir too. Then, the Messenger of Allāh (PBUH) hit it, and broke it. Lightning emanated from the boulder so that the entire Madīnah lit up, as a lamp shines in the hollow of a dark house. The Messenger of Allāh (PBUH) said the takbīr like of a conquest and Muslims said the takbir too. When he and Salmān both ascended [out of the ditch], Salmān said, ‘O Messenger of Allah! May my mother and father be sacrificed for you! I saw something the like of which I have never seen!!’ The Messenger of Allāh (PBUH) turned to people and said, ‘Have you seen what Salmān says?’ They said, ‘Yes, O Messenger of Allāh.’ He said, ‘When I gave my first hit, the lightning you have seen made me see lights in Al-Ḥīrah Palaces and Khosrau Cities, like [the reflection of lights on] dogs fangs. Then, Jebrīl (PBUH) told me that my nation will have the sovereignty over them [i.e., Al-Ḥīrah and Khosrau Cities]. When I gave my second hit, the lightning you have seen made me see lights of Red Palaces in the Land of Romans, like [the reflection of lights on] dogs fangs. Then, Jebrīl (PBUH) told me that my nation will have the sovereignty over it [i.e., the Land of Romans]. When I gave my third hit, the lightning you have seen made me see lights in Ṣanʿāʾ Palaces, like [the reflection of lights on] dogs fangs. Then, Jebrīl (PBUH) told me that my nation will have the sovereignty over it [i.e., Ṣanʿāʾ]. So, be glad!’ Muslims

rejoiced and said, 'Praise be to Allāh. This is a credible promise. He [Almighty] promised us victory after being sieged.' The hypocrites said, 'Don't you wonder! He [i.e., The Prophet] promises you false hopes (and tells you he has seen, from Yathrib,) Al-Ḥīrah Palaces and Khosrau Cities, and that they will be conquered by you, while you are digging the ditch out of fear and you cannot even [leave it to] relieve yourselves?!' Therefore, the Almighty revealed His saying, 'And [remember] when the hypocrites and those with sickness in their hearts said, 'Allah and His Messenger have promised us nothing but delusion!'" [Al-Aḥzāb: 12]. Regarding this story also, Allāh Almighty revealed His saying, 'Say, 'O Allāh, Owner of Sovereignty, ……" [**ʾĀl ʿImrān: 26**]."

The Almighty's saying, ﴿…Owner of Sovereignty, …﴾.

In some books, Allāh Almighty said, "I am Allāh, the King of Kings, the Owner of Kings' hearts, their foreheads are in My Hand [i.e., I have control over them]; if servants obey Me, I make them as mercy for them. If they disobey me, I make them as punishment for them. Therefore, do not get busy cursing kings, but repent to Me so that I may make them sympathize with you."

The Almighty's saying, ﴿…You give sovereignty to whom You will and You take sovereignty away from whom You will.﴾

Mujāhid and Saʿīd ibn Jubayr stated: He [i.e., Allāh] means by that: Prophethood.

Al-Kalbī stated: ﴿You give sovereignty to whom You will﴾ i.e., Muḥammad and his companions. ﴿…and You take sovereignty away from whom You will.﴾ i.e., Abū Jahl and tough people of Quraysh.

Others said: ﴿You give sovereignty to whom You will﴾ i.e., Arabs. ﴿…and You take sovereignty away from whom You will.﴾ i.e., Romans, non-Arabs and other nations.

As-Suddī stated: ﴿You give sovereignty to whom You will﴾ i.e., Prophets, and He [Almighty] ordered servants to obey them. ﴿…and You take sovereignty away from whom You will.﴾ i.e., He [Almighty] took it away from titans and ordered servants to disobey them.

It was said: ﴿You give sovereignty to whom You will﴾ i.e., Dāwūd (PBUH). ﴿…and You take sovereignty away from whom You will.﴾ i.e., Jālūt.

It was said: ﴿You give sovereignty to whom You will﴾ i.e., Ādam and his offspring. ﴿…and You take sovereignty away from whom You will.﴾ i.e., Iblīs [i.e., Satan] and his soldiers. It was also said: ﴿You give sovereignty to whom You will﴾ i.e., Ṣakhr. ﴿…and You take sovereignty away from whom You will.﴾ i.e., Sulaymān (PBUH).

Abū Bakr Muḥammad ibn ʿUmar Al-Warrāq stated: ﴿You give sovereignty to whom You will…﴾ i.e., You give self-control until one overcomes his/her desires. Sulaymān (PBUH) used to eat barley bread while feed people the best food. He wore patched clothes. He did not look up to the sky for forty years; a kind of showing fear to Allāh Almighty. When he entered the mosque, he sat next to a poor man and said, "A poor man is sitting with a poor man". [﴿…and You take sovereignty away from whom You will.﴾ i.e.,] You take self-control away from whom You will; until one's desires overcome him/her and then he/she takes them as their god. Allāh Almighty said, "Have you seen [O Prophet] those who have taken their own desires as their god?" [Al-Jāthiyah: 23].

A poet said:

Over myself, I have had matchless control, in the universe.

Therefore, I got free, so that no one has, over me, dominance.

Another poet said:

Whoever has self-control is free

Who is controlled by desires, a slave to be

It was said: "Sovereignty" means wellness. Allāh Almighty said, "He [Almighty] made you sovereign" [Al-Māʾidah: 20].

The Prophet (PBUH) said, **"Whosoever begins the day feeling family security and good health; and possessing provision for his day is as though he possesed the whole world[1]."**

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(1) **The authentication of Hadith:**

- The Hadith is narrated by Ubaidullah bin Muhsin al-Ansari, Abu Darda, Ibn Umar,

It was said: [What is meant by sovereignty is] Contentment; the Prophet (PBUH) said, **"Sovereign people in Paradise, from my nation, are: Contented people day by day, so whoever has been given that [wellness], and has been discontented, and impatient (not showing thankfulness), he/she will be considered negligent in his/her deeds and having imperfect mind."**

[762][(1)] Abū Muḥammad Shaybah ibn Muḥammad ibn Abū Aḥmad Ash-Shuʿaybī Al-Muqriʾ narrated via Abū Al-Ḥasan ʿAlī ibn Muḥammad ibn Fawr Al-Warrāq via Muḥammad ibn Al-Azhar As-Sijzī via Al-Ḥasan ibn Ḥammād Al-ʿUṭāridī Al-Marwazī that Ibn Al-Mubārak said, "I went to visit Sufyān Ath-Thawrī in Mecca. I found him sick and he had drunk medicine. He was very sad. I said, 'Do you have an onion?' He said, 'Yes, I do.' I said, 'Bring it to me.' He did. I broke it and said, 'Smell it.' He did and sneezed. He said, 'Praise be to Allah, Lord of the Worlds.' When his pain was relieved, he said to me, 'O Ibn Al-Mubārak, [are you both] jurist and doctor?!' or he said, 'scholar and doctor?!' I said, '[I am just] an experimenter, O Abū ʿAbdullāh' When I saw him healed from his pain and his mood improved, I said, 'I want to ask you some questions' He said, 'Ask whatever you want' I said, 'Tell me who people [really] are.' He said, 'They are the jurists.' I said, 'Who are [real] kings?' He said, 'They are the ascetics.' I said, 'Who are honorable people?' He said, 'They are the pious' I said, 'Who are mobs?' He said, 'They are those who write down Ḥadīth in

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Umar, and Ali, may Allah be pleased with them. Among them, we mention the Hadith of Ubaidullah bin Muhsin, which was narrated by Al-Humaidi in his Musnad (1/208, 439), Al-Bukhari in his Al-Adab Al-Mufrad (1/394, 300), At-Tirmidhi in his Book of Asceticism, Chapter on what is mentioned about asceticism in this world (2449), Ibn Majah in his Book of Asceticism, Chapter on Contentment (3357), Al-Khatib in his Tarikh Baghdad (3/364, 1475), and Al-Aqili in his Al-Du'afa (2/146, 641) through different chains, from Salama bin Ubaidullah bin Muhsin al-Ansari, from his father, as a marfu' narration.

- At-Tirmidhi said: "This Hadith is Hasan Ghareeb."

(1) [762] The assessment of the reliability of the chain of transmitters:
The authentication of Hadith:

- It was narrated by Abu Al-Fath Al-Tayyib in his book Al-Arba'in Fi Irshad Al-Sa'irin Ila Manazil Al-Muttaqin (p. 119).

order to [illegally] eat people's money.' I said, 'Tell me, may Allāh bless you, who villains [really] are.' He said, 'They are the oppressors.' After I saw him off and left, he said, 'O Ibn Al-Mubārak! Write down the information I have told you; as it is now cheap [i.e., reachable], before it becomes expensive [i.e., unreachable] and hard to get [even] if you have the price.'"

Regarding the Almighty's saying, ﴿You give sovereignty to whom You will…﴾, ʿAbdul-ʿAzīz ibn Yaḥyā stated: It means the sovereignty over Iblīs and defeating Satan. The Messenger of Allāh (PBUH) said, **"Indeed Satan is terrified by ʿUmar's voice. Whenever ʿUmar follows a path, Satan follows another one[1]."**

﴿…and You take sovereignty away from whom You will.﴾ i.e., by Satan's control over him. He [the Prophet] (PBUH) said, **"Satan circulates in the human body as blood does[2]."**

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(1) **The authentication of Hadith:**

- I did not find it in this context, but Ahmad narrated it in "Al-Musnad" 5/353 (22989), and in "Fada'il Al-Sahaba" 1/333 (480), and Al-Tirmidhi in the chapters of virtues, the chapter of the virtues of Umar ibn Al-Khattab (3690) from the direction of Husayn, who is the son of Waqidah. He said: Abdullah ibn Buraydah narrated to me from his father that a black woman came to the Messenger of Allah (peace be upon him) while he had returned from one of his battles. She mentioned a vow she had made and played the tambourine until she finished her story. Then the Messenger of Allah (peace be upon him) said: "Indeed, Satan will cause division between you and Umar." This is the narration.
- Al-Tirmidhi said: "This is a good, authentic, and strange narration from the narration of Buraydah."
- And Al-Albani said: "It is authentic." (Authentic Sunan Al-Tirmidhi 3/206 (2913)).
- It is also supported by the narration of Sa'd ibn Abi Waqqas (may Allah be pleased with him), as Al-Bukhari narrated in the book of the virtues of the companions, the chapter of the virtues of Umar ibn Al-Khattab (3683), and Muslim in his Sahih in the book of the virtues of the companions, the chapter of the virtue of ʿUmar ibn al-Khaṭṭāb (2396). Sa'd said: ʿUmar ibn al-Khaṭṭāb sought permission to visit the Messenger of Allah (peace be upon him) while he was with his wives. He mentioned the magnificence of his wives until he finished his story. Then the Messenger of Allah (peace be upon him) said: "O son of Al-Khattab, I swear by the One who holds my soul in His hand, Satan has never met you on a path except that he takes a path other than your path." This is the narration.

(2) **The authentication of Hadith:**

- The narration has a story, and what Al-Tha'labi mentioned is a part of it. Abd

It was said that ﴿You give sovereignty to whom You will…﴾ means the possession of knowledge, as He [the Almighty] has given it to magicians. ﴿…and You take sovereignty away from whom You will.﴾ i.e., just as He [the Almighty] removed it from Iblīs.

Al-Ḥusayn ibn Al-Faḍl stated: ﴿You give sovereignty to whom You will…﴾ means having Paradise, as He [the Almighty] has given it to believers. Allāh Almighty said, "([in Paradise,] you will see pleasure) and great sovereignty" [Al-Insān: 20]. ﴿…and You take sovereignty away from whom You will.﴾ i.e., from disbelievers and the people of [Hell] Fire. Abū ʿUthmān stated: He [the Almighty] means granting success in faith and obedience.

Abū Saʿīd Al-Wāʿiẓ told that, while circumambulating [the Kaʿbah], he heard some of the Yemeni ascetics say: It is performing Night Prayers.

Ash-Shiblī stated: It is adhering to the Creator without clinging to the worldly life and the hereafter.

Al-Wāsiṭī stated: When kings have been proud of kingdom, Allāh informs them that it is just a loan for them to use, by His [Almighty's] saying, ﴿You give sovereignty to whom You will and You take sovereignty away from whom You will.﴾.

Al-Razzaq narrated it in "Al-Musannaf" 4/360 (8065), and Bukhari narrated it in the book of the beginning of creation, the chapter of the description of Iblis and his soldiers (3281), and Muslim in his Sahih in the book of peace, the chapter of clarifying that it is desirable for whoever sees his relative with a woman who is his wife or his prohibited relative to say: "This is so-and-so," to dispel the thought of suspicion (2175), from the direction of Ma'mar, from Al-Zuhri, from ʿAlī ibn al-Ḥusayn, from Ṣafīyyah bint Ḥuyayy. She said: The Prophet (peace be upon him) was staying in I'tikaf (seclusion in the mosque) when I came to visit him at night. She then mentioned the story until she said: The Prophet (peace be upon him) said: "Be upon your way, for she is Ṣafīyyah bint Ḥuyayy." They said: "Subhan Allah, O Messenger of Allah!" He said: "Indeed, Satan runs through the human being like the circulation of blood." This is the narration.

- It is also supported by a hadith from Anas bin Malik, as found in Sahih Muslim (2174), Musnad Ahmad (3/125 - 12262), Musnad Abu Ya'la (6/186 - 3470), and Sharh Mushkil al-Athar by al-Tahawi (1/101 - 107).

Regarding this verse, wise men said: It is a kind of telling about the perfection of ability; the fully capable is He Who can do something and its opposite. Therefore, He [the Almighty] said He can give sovereignty to whom He will and taking sovereignty away from whom He will.

﴿You honor whom You will and You humble whom You will.﴾

ʿAṭāʾ stated: ﴿You honor whom You will…﴾ i.e., Muhājirūn and Anṣār. ﴿…and You humble whom You will.﴾ i.e., Persia and the Romans.

It was said that ﴿You honor whom You will…﴾ means Muḥammad and his companions that they conquered Mecca with ten thousand [soldiers], victorious over it. ﴿…and You humble whom You will.﴾ i.e., Abū Jahl and his companions that they were beheaded and thrown in the dump.

It was said: ﴿You honor whom You will…﴾ by faith and knowledge. ﴿…and You humble whom You will.﴾ by disbelief and denial.

It was said: ﴿You honor whom You will…﴾ by obedience. ﴿…and You humble whom You will.﴾ by disobedience.

It was said: ﴿You honor whom You will…﴾ by granting success and help. ﴿…and You humble whom You will.﴾ by deprivation and disappointment.

It was said: ﴿You honor whom You will…﴾ by enabling sovereignty and power. ﴿…and You humble whom You will.﴾ by taking sovereignty and empowering enemy over them.

Al-Warrāq stated: ﴿You honor whom You will…﴾ by overpowering oneself and not following one's desires. ﴿…and You humble whom You will.﴾ by following one's desires.

Al-Kattānī stated: ﴿You honor whom You will…﴾ by Man's subjugation of Satan. ﴿…and You humble whom You will.﴾ by Satan's subjugation of him.

It was said: ﴿You honor whom You will…﴾ by contentment and satisfaction. ﴿…and You humble whom You will.﴾ by taking care [of money] and greed.

[763][(1)] I heard Abū ʿAbdur-Raḥmān As-Sulamī say: I heard ʿAbdullāh ibn ʿAlī say: I heard Muḥammad ibn Al-Faḍl Al-Balkhī say: I heard Az-Zubayr ibn ʿAbdul-Wāḥid say: I heard Bunān Al-Ḥammāl say: A free person is a slave whenever he/she is greedy, and a slave is free whenever he/she is contented.

Wahb stated: When wealth and honor went out for a walk and met contentment, they both stabilized.

ʿĪsā (PBUH) said to his companions, **"Your are welthier than kings."** They said, "How, O Allāh's spirit, although we possess nothing?" He said, "You possess nothing and do not even want them, but they possess [many] things and [such things] are not enough for them."

Ash-Shāfiʿī said:

O Soul, if you are content with your aliment,

You are honored and forever opulent.

Leave your greed and ambition.

How many hopes bring perdition!

Another poet said:

Honor is provided through contentment.

Is there honor better than of it?

So, consider it as your funds,

And make it with piousness as goods

It was said: ﴿You honor whom You will…﴾ by victory and spoil. ﴿…and You humble whom You will.﴾ by being killed and paying tribute.

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(1) **[763] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler is a speaker, and Muhammad bin al-Fadl is weak, and there is someone whose status I could not find.

The authentication of Hadith:
- See: al-Lubab by Ibn Adil al-Dimashqi (5/131), Ma'alim al-Tanzil by al-Baghawi (2/23-24), and al-Bahr al-Muhit by Abū Ḥayyān (2/437).

It was said: ﴿You honor whom You will…﴾ by sincerity. ﴿…and You humble whom You will.﴾ by hypocrisy.

Al-Ḥusayn ibn Al-Faḍl stated: : ﴿You honor whom You will…﴾ by Paradise and seeing [Allāh]. ﴿…and You humble whom You will.﴾ by Hell Fire and preventing from seeing [Allāh].

﴿In Your hand is [all] good.﴾ i.e., good and evil. He [the Almighty] just mentioned good as it is more and better, like His Almighty's saying, "clothes protecting you from the heat" [An-Naḥl: 81], i.e., heat and cold.

﴿Indeed, You have power over everything …﴾.

[ʾĀl ʿImrān: 27] ﴿You cause the night to pass into the day and the day into the night. You bring forth the living from the dead and the dead from the living. And You provide for whoever You will without limit.﴾.

Allāh's saying "You cause the night to pass into the day…" i.e., You merge night "…into day…", so that a day reaches (fifteen) hours, and a night is only nine hours. "…and the day into the night…" i.e., so that a night reaches (fifteen) hours, and a day is only nine hours. Thus, what is missing from this is increased in the other, as Allāh said in another verse ﴿He wraps the night around the day and wraps the day around the night﴾ [Az-Zumar: 5].

Allāh Said "…You bring forth the living from the dead and the dead from the living…".

Ibn Masʿūd, ibn Jubayr, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibrāhīm, As-Suddī, Ismāʿīl ibn Abū Khālid, and ʿAbdurraḥmān ibn Zayd stated: i.e., You bring the animal out of the sperm, which it is dead, and the sperm out of the animal.

ʿIkrimah and Al-Kalbī stated: "…You bring forth the living from the dead …" i.e., the chicken out of the egg, and the egg out of the bird.

Abū Mālik stated: i.e., You bring the palm tree out of the kernel, and the kernel out of the palm tree, and You bring the spike out of the grain, and the grain out of the spike.

Al-Ḥasan stated: i.e., You bring the faithful out of the disbeliever, and the disbeliever out of the faithful. The faithful is a living heart, while the disbeliever a dead heart. That is proved by Almighty's saying: ﴿Can those who had been dead, to whom We gave life...﴾ [**Al-Anʿām: 122**].

[764][(1)] ʿAbdullāh ibn Ḥāmid narrated via Aḥmad ibn Muḥammad ibn Yūsuf, via ʿAbdullāh ibn Yaḥyā, via Yaʿqūb ibn Sufyān, via (ʿĪsā and Salamah), via ʿAbdur-Razzāq, via Maʿmar, via Az-Zuhrī that the Messenger of Allāh

(1) **[764] The assessment of the reliability of the chain of transmitters:**
- Mursal.

The authentication of Hadith:
- It was narrated as Mursal (a type of hadith in which a companion's name is missing from the chain of narrators) and Musnad (a hadith with an uninterrupted chain of narrators).
- As for the Mursal narration: It was reported by Abd al-Razzaq in Tafsir al-Quran (1/117-118), and through his path, by al-Tabari in Jami' al-Bayan (3/226), and by Ibn Abi Hatim in Tafsir al-Quran al-'Azim (2/626) from Ma'mar with a similar wording.
- It was also reported by Ibn Abi Hatim in Tafsir al-Quran al-'Azim (2/626), and by Ibn Mardawayh, as found in al-Durr al-Manthur by al-Suyūṭī (2/27), and al-Mustaghfiri as found in al-Isaba by Ibn Hajar (4/279-280 - 326) through different routes, from Ma'mar, from al-Zuhri, from Ubaydullah bin Abdullah bin 'Utbah that Khalidah bint al-Aswad... and he narrated it with a similar wording.
- Ibn Ḥajar said: "And it is Mursal."
- As for the Musnad narration: It was reported by Baqi bin Makhlad, as found in al-Isti'ab by Ibn 'Abd al-Barr (4/1816 - 3308), Asad al-Ghaba by Ibn al-Athir (6/77), and by Ibn Ḥajar in al-Isaba (4/279-280) through Jubayrah bin Mughlis, from Ibn al-Mubarak, from Ma'mar, from al-Zuhri, from Ubaydullah bin Abdullah bin 'Utbah, from 'Aisha, who narrated it as a Marfu' hadith (i.e., traced back to the Prophet).
- Ibn Hajar said: "And Jubayrah is weak."
- See: Taqrib al-Tahdhib by Ibn Ḥajar (1/124), Tahdhib al-Tahdhib (2/57), and al-Lubab by Ibn Adil al-Dimashqi (5/135).
- It was also reported by Ibn Sa'd in al-Tabaqat al-Kubra (8/248) as a Marfu' hadith from 'Aisha. In its chain of narrators is Musa bin Muhammad bin Ibrahim, who is al-Tamimi: weak.
- See: Taqrib al-Tahdhib by Ibn Ḥajar (2/287), and Tahdhib al-Tahdhib" by Ibn Ḥajar 10/368.
- Ibn Ḥajar said: Abd al-Razzaq narrated from Ma'mar from al-Zuhri as mursal. This is the most authentic method of narration.

(PBUH) visited one of his wives, where there was a good-looking woman, he asked: Who is this? She replied: One of your maternal aunts. He said: my aunts are strangers in this town, which of my aunts is this? She replied: this is Khālidah bint Al-Aswad ibn ʿAbd Yaghūth, the Prophet then said, "Glory is to the One who brings forth the living from the dead!". She was a righteous woman although her father had died as a disbeliever.

Al-Farrāʾ stated: i.e., He brings the good out of the evil, and the evil out of the good.

People of knowledge stated: i.e., He brings wisdom out of the wicked heart so that it does not dwell in it, and the mistake out of the tongue of the knowledgeable person.

"…And You provide for whoever You will without limit…"

[ʾĀl ʿImrān: 28] ﴿Believers should not take disbelievers as guardians instead of the believers. And whoever does that has nothing with Allāh, except when taking precaution against them as a tuqāh (in prudence). And Allāh warns you about Himself. And to Allāh is the final return.﴾.

Allāh's saying "Believers should not take disbelievers as guardians instead of the believers…".

Ibn ʿAbbās, may Allāh be pleased with both, said: (Al-Ḥajjāj ibn ʿAmru, ibn Abū Al-Ḥaqīq), and Qays ibn Zayd concealed (their disbelief) from a group of the Helpers to make them revoke their faith.

(Rifāʿah ibn Al-Mundhir), ʿAbdullāh ibn Jubayr, and Saʿd ibn Khaythamah, may Allāh be pleased with them, said to this group: abandon those Jews, be aware of being close to them or taking them as friends, otherwise, they will make you revoke your faith. However, this group refused (their advice) and insisted on associating with those Jews. Thus, Allāh revealed such verse[1].

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(1) **The authentication of Hadith:**

- Al-Tabari mentioned in "Jami' al-Bayan" 3/228, he said: Ibn Humayd narrated to us, he said: Salamah narrated to me, he said: Muhammad bin Ishaq narrated to me, he said: Muhammad bin Abi Muhammad narrated to me, from 'Ikrimah or Sa'id

Muqātil stated: this verse was revealed about Ḥāṭib ibn Abū Balta'ah and others, who were showing affection for the disbelievers of Mecca, so Allāh Almighty forbade them from that(1).

Al-Kalbī narrated via Abū Ṣāliḥ, via ibn 'Abbās, may Allāh be pleased with both, who stated: this verse was revealed about the hypocrites; 'Abdullāh ibn 'Ubayy and his followers who allied themselves with the Jews and polytheists, bring them (Muslims') news, and hope that they would have victory over Allāh's Messenger (PBUH). Thus, Allāh revealed this verse and forbade the believers from such act(2).

Juwayber narrated via Aḍ-Ḍaḥḥāk, via ibn 'Abbās, may Allāh be pleased with both, who stated: this verse was revealed about 'Ubādah ibn Aṣ-Ṣāmit, the Helper. He was a Badr warrior and one of those who pledged allegiance to the Prophet (on the night eve of Al-'Aqabah), however, he had allies among

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bin Jubayr, from Ibn 'Abbas similar to it. This is a good method, and its chain of narration is good, as Imam al-Suyuti mentioned in "Al-Itqan" 1/216-217.

- Also see: "Asbab al-Nuzul" by al-Wahidi (p. 104), "Lubb al-Nuqul" by al-Suyūṭī (p. 52).

(1) **The authentication of Hadith:**

- Al-Samarqandi mentioned it in "Bahjat al-`Ulum" 1/258, and al-Baghawi in "Ma'alim al-Tanzil" 2/25, and Abū Ḥayyān in "Al-Bahr al-Muhit" 2/440 from Muqatil, without a chain of narrators. The correct version is that the verse ﴿O you who believe, do not take My enemy and your enemy as allies﴾ [Al-Mumtahanah: 1] was revealed in the book of Hattab bin Abi Balta'ah, may Allah be pleased with him, as mentioned in "Sahih al-Bukhari" under the chapter of Tafsir, under the narration number 4890. The story is lengthy.
- Also see: "Siyar A'lam al-Nubala" by al-Dhahabi 3/377.

(2)) The **The assessment of the reliability of the chain of transmitters:**

- Al-Kalbī is accused of lying, and Abu Salih is weak in transmission. The chain of narrators is mentioned by Al-Samarqandi in "Bahr Al-Ulum" (1/258), and Al-Baghawi in "Ma'alim Al-Tanzil" (2/25) through Al-Kalbī, with a Mawqouf narration (i.e., uncertain reliability). However, Al-Kalbi's statement is far from correct, because the verse specifies that the hypocrites are far from faith, and those prohibited from faith, and Allah knows best. See "Ma'ani Al-Quran" by Al-Nahhas (1/382), "Ma'ani Al-Quran" by Al-Zujaj (1/395-396), "Al-Kashaf" by Al-Zamakhshari (1/351), "Tafsir Al-Quran" by Al-Sam'ani (1/308), and "Al-Futuhat Al-Ilahiyyah" by Al-Jamal (1/427).

the Jews. When the Messenger of Allāh (PBUH) went out on the day of Al-Aḥzāb, ʿUbādah said: (O Alla's Messenger), I have five hundred Jewish men with me, and I have decided that they should go out with me, so I would prevail over the enemy with them. Thus, Allāh Almighty revealed (this verse)(1).

"Believers should not take disbelievers as guardians instead of the believers. anyone who does such a thing…" i.e., taking disbelievers as allies; to pass the news on to them or support them against Muslims "…has nothing with Allāh…" the sentence has an abbreviation i.e., has nothing [i.e., no association] with Allāh.

As-Suddī stated: will isolate himself completely from loyalty i.e., Allāh has discharged from all obligations to them, then He made an exception by saying "…except when taking precaution against them as a tuqāh…" i.e., except when you fear them out of prudence.

Abū Al-ʿĀliyah, Al-Ḥasan, Aḍ-Ḍaḥḥāk, Abū Rajāʾ, Jābir ibn Zayd, Ḥumayd, Mujāhid, and Yaʿqūb adopted the Qirāʾah of "Taqiyyah" based on the same morphological criterion of Baqiyyah. Abū Ḥātim chose the same Qirāʾah too.

Ḥamzah, Al-Kasāʾī, and Khalaf adopted the Qirāʾah of Imālah in reciting Tuqāh.

The rest (reciters) velarized it. Abū ʿUbayd and Al-Akhfash chose this Qirāʾah too.

Interpretation: Exegetes stated: Allāh forbade believers from courting

(1) The **The assessment of the reliability of the chain of transmitters:**
- The transmission of Aḍ-Ḍaḥḥāk from ibn ʿAbbās is unsatisfactory, and even if it is from Jubeir through Aḍ-Ḍaḥḥāk, it is extremely weak because Jubeir is considered a weak narrator who is abandoned (i.e., not relied upon). See "Al-Itqan" by al-Suyūṭī (2/242).
- The chain of narrators is mentioned by Al-Qurtubi in "Al-Jami' li Ahkam Al-Quran" (4/58), Abū Ḥayyān in "Al-Bahr Al-Muhit" (2/440), Ibn Adel Al-Damashqi in "Al-Lubab" (5/143), and Ibn Al-Jawzi in "Zad Al-Masir" (1/371) from Ibn Abbas, and the same is reported without a chain of narrators.

disbelievers, making allies of them, flattering them, or taking them as intimates, except when the disbelievers are dominant and reigning supreme or if a believer is (lonely living) in their community and fears them. In such case only he can be in compliance with their community and keep in with them while his heart remains firm in faith. He should protect himself without killing any innocent or taking people's wealth or supporting them against Muslims. Taqiyyah (the practice of concealing one's belief and foregoing ordinary religious duties when under threat of death or injury) is only allowed in case of fear, with a pure intention, like the act of ʿAmmār ibn Yāsir, may Allāh be pleased with both.

[765][(1)] Ibn Fanjawayh narrated via ʿAlī ibn Muḥammad ibn Luʾluʾ, via

(1) **[765] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak and mursal.
- Imam Ahmad said: "If Ibn Jurayj says, 'So-and-so said,' and I inform you, then he has narrated munkar (i.e., something unacceptable)." (Tahdhib al-Tahdhib, Ibn Ḥajar, 6/404).
- However, the hadith is authentic with a different wording and context.

The authentication of Hadith:
- I did not find anyone who narrated it with this wording and context, but Ibn Saad narrated it in al-Tabaqat al-Kubra (3/249), Abd al-Razzaq in his Tafsir (2/360), al-Ṭabarī in Jami' al-Bayan (14/182), and Abu Nu'aym in Hilyat al-Awliya' (1/140) from the path of Abd al-Karim bin Malik al-Jazari, from Abu Ubaidah bin Muhammad ibn ʿAmmār ibn Yasar, regarding the verse: ﴿Except for one who is forced [to renounce his religion] while his heart is secure in faith﴾. Abu Ubaidah said: "The polytheists captured ʿAmmār and did not release him until he insulted the Prophet (peace be upon him) and praised their gods. When the Prophet (peace be upon him) met him, he asked, 'What is behind you?' Ammar replied, 'Evil, O Messenger of Allah! I was not released until I spoke ill of you and praised their gods.' The Prophet (peace be upon him) asked, 'How do you find your heart?' ʿAmmār replied, 'I find my heart secure in faith.' The Prophet (peace be upon him) said, 'If they do it again, then repeat [your actions].' " Al-Hakim narrated it in al-Mustadrak (2/357) and authenticated it, and al-Dhahabi agreed with him. Al-Bayhaqi also narrated it in al-Sunan al-Kubra (8/208) and in Ma'rifat al-Sunan wa al-Athar (12/268, 16651), and in Dalāʾil al-nubuww (4/301, 404), all from the path of Abu Ubaidah bin Ammar bin Yasar, from his father who said something similar.
- Ibn Ḥajar said in al-Isabah (4/575-576, 5708): "...and they agreed that the verse ﴿Except for one who is forced [to renounce his religion] while his heart is secure in faith﴾ was revealed in this incident." See also al-Wasit by al-Wahidi (3/86) and Siyar A'lam al-Nubala' by al-Dhahabi (1/411).

Al-Haytham ibn Khalaf, via Aḥmad ibn Ibrāhīm, via Ḥajjāj (via ibn Jurayj) via ʿAbdurraḥmān ibn Ḥarmalah, via ibn Al-Musayyab who said that a man came to the Prophet (PBUH) in Medinah and said: I think that I am ruined. The Prophet asked: what happened? The man replied: Quraysh tortured me till I told them what they wanted (i.e., to declare his disbelief). The Prophet (PBUH) asked: How is your heart? The man replied: hating that, by Allāh. The Prophet then said "If they return to (torture) you, then return to (say) the same", repeating this three times.

[766][(1)] Ibn Fanjawayh narrated via Mūsā ibn Muḥammad, via Al-Ḥasan ibn ʿAllawayh, via ʾIsmāʿīl ibn ʿĪsā, via Al-Musayyab, via ʿUbaydah, via Ibrāhīm, via ʿAbdullāh ibn Masʿūd, may Allāh be pleased with him, who said: Be in contact with people, but stay distinguished (with good actions), and be loyal to them, but do not defame your faith!

Ṣaʿṣaʿah ibn Ṣūḥān advised ʾUsāmah ibn Zayd saying: I was the dearest to your dad, and you are the dearest to me, and I advise you with two traits: be sincere to the faithful as this is his right upon you, and be civil to the disbeliever as he deserves your good manners.

It was narrated that Jaʿfar ibn Muḥammad Aṣ-Ṣādiq once said: Taqiyyah is essential; I hear a man insulting me in a mosque, so I hide from him behind a pole so that he does not see me.

He also said: deceiving a faithful is shirk, however, deceiving a hypocrite in his home (country) is a worship.

Some scholars refuted Taqiyyah recently:

Muʿādh ibn Jabal and Mujāhid stated: Taqiyyah was limited to early Islam before it gained its domination. Now, Allāh has strengthened the religion and

(1) **[766] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is very weak and includes al-Musayyab bin Shareek who is abandoned (matrook).

The authentication of Hadith:
- Abū Ḥayyān mentioned it in al-Bahr al-Muheeth (2/442) from Ibn Masʿūd, but did not attribute it to anyone.

Muslims are in no need to fear their enemy.

Yaḥyā Al-Bakkāʾ stated: I asked Saʿīd ibn Jubayr during the days of Pilgrimage: Did Al-Ḥasan tell you that 'Taqiyyah is a verbal admission while a heart is firm in faith'? Saʿīd replied "Taqiyyah is forbidden in Islam; it is permitted only in the case of encountering immense pressure from disbelievers.

Allāh's saying "…Allāh warns you about Himself…" i.e., Allāh alarms you from allying with disbelievers, committing a prohibition, and violating His commandments.

Exegetes stated: i.e., from His torment, punishment, and brutality. (Arabs used to say: Beware of so-and-so i.e., Beware of his harm. Thus, beware of the harm and the punishment, not of the perpetrator).

Qurʾānic meanings' linguists stated: Allāh warns you about Himself; because the thing, the self, the essence, and the name are expressions of existence, and the same thing is the thing itself, as He said: ﴿…So kill yourselves…﴾ [Al-Baqarah: 54] i.e., to kill one another.

Al-Aʿshā cited:

A day with a better attainer when

the miser's self, being asked, frowned

i.e., the miser frowns when he was asked.

"…And to Allāh is the final return…".

[**ʾĀl ʿImrān: 29**] ﴿Say, 'Whether you conceal what is in your breasts or reveal it, Allāh knows it'. And He knows that which is in the heavens and that which is on the earth. And Allāh is over all things competent.﴾.

The Almighty's saying "Say, 'Whether you conceal what is in your breasts…" i.e., your hearts, of affection for the disbelievers. "…or reveal it…" i.e., of allying with them in word or deed "…Allāh knows it…".

Al-Kalbī stated: if you conceal what is in your hearts of denying the prophecy of Allāh's Messenger (PBUH), or reveal it by fighting him "…Allāh

knows it…" and records it (against you) until He sanctions and punishes you for that. "…And He knows…" a new nominal sentence, like Allāh's saying ﴿Fight them; Allāh will punish them by your hands…﴾, [At-Tawbah: 14] then He said ﴿…And Allāh turns in forgiveness to whom He wills…﴾ [At-Tawbah: 15]. Also, in another position Allāh said ﴿…But if Allāh willed, He could seal over your heart…﴾ [Ash-Shūrā: 24], He then said ﴿…and establishes the truth…﴾ [Ash-Shūrā: 24].

Interpretation: If nothing "…that which is in the heavens…" nor "…that which is on the earth…" is hidden from Him, then how can your allegiance, inclination, affection towards unbelievers or aiding them in word or deed be hidden from Him?

"…And Allāh is over all things competent".

[ʾĀl ʿImrān: 30] ﴿ʿWatch forʾ The Day every soul will find what it has done of good Muḥḍarā (present before it) and what it has done of evil, it will wish that between itself and that [evil] was a great distance. And Allāh warns you of Himself, and Allāh is Kind to [His] servants.﴾.

The Almighty's saying "The Day every soul…" i.e., on the Day. It is also stated: i.e., remember and watch for the Day.

"…has done of good Muḥḍarā …" i.e., what has been provided, will not be diminished.

(It does not mean the act of obedience or the act of disobedience, because it will be nonexistent, and there will be absolutely no way they could redo it. Rather, it means: a recorded statement of what it had done, whether good or bad, or: the reward for what it did of good, or the punishment for what it did of evil).

The majority (of reciters) adopted the Qirāʾah of Muḥḍarā, which is proven by Allāh's saying ﴿…And they will find what they did ḥāḍirā (present before them) …﴾ [Al-Kahf: 49].

However, Abū ʿUbayd adopted the Qirāʾah of Muḥḍirā i.e., his deed will

lead him to Paradise, or speeds him up. It is derived from the Arabic words ḥuḍūr or ḥuḍr (i.e., presence).

"…and what it has done of evil…" some linguists considered this sentence as a predicate, the meaning then is: it (i.e., the soul) will find what it has done.

"…between itself…" i.e., between the soul "…and that…" i.e., the evil "… was a great distance…" i.e., was far off.

Distance refers to the long period or the end which is intended. Allāh said ﴿…if my Lord will grant for it a long period﴾ [Al-Jinn: 25], He also said "… and a long period passed over them…﴾ [Al-Ḥadīd: 16].

An-Nābighah cited:

Except for someone like you, or someone you've bounty on

the generous would precede if he possessed a long period

As-Suddī stated: a long period i.e., a great distance. Muqātil stated: i.e., as between East and West. Al-Ḥasan stated: Any of them would wish not to see his deeds. It is said: he would wish he did not do it.

"…And Allāh warns you of Himself, and Allāh is Kind to [His] servants…" i.e., Merciful to the believers among them.

[ʾĀl ʿImrān: 31] ﴿Say, if you ˹sincerely˺ love Allāh, then follow me; Allāh will love you and forgive your sins. For Allāh is All-Forgiving, Most Merciful.﴾.

Allāh's saying "Say, if you ˹sincerely˺ love Allāh, then follow me; Allāh will love you…"

Al-Ḥasan and ibn Jurayj stated: some people at the time of Allāh's Messenger (PBUH) claimed that they loved Allāh. They asked: O Muḥammad, tell us how can we love our Lord? Thus, Allāh Almighty revealed this verse, and stipulated following His Prophet (PBUH) a sign for loving Him[1].

(1) **The authentication of Hadith:**

- At-Tabari mentioned in "Jami' al-Bayan" (3/232) and Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" (2/633) from al-Hasan something similar to it. And in "Jami' al-Bayan" by at-Tabari (3/232, 233), it was also narrated from Ibn Jurayj with its meaning. However, at-Tabari weakened it.

Juwaybir narrated via Aḍ-Ḍaḥḥāk, via ibn ʿAbbās, may Allāh be pleased with both, who said: the Prophet (PBUH) once stood in the Sacred Mosque -where Quraysh had set up their idols, hung on them ostrich eggs, put earrings in their ears, and were prostrating to them- he then said to them "O people of Quraysh, you abjured the faith of your forefathers ʾIbrāhīm and ʾIsmāʿīl who were Muslims." They said: O Muḥammad, we worship this (i.e., the idols) for the sake of Allāh, and only so they may bring us closer to Him. Thus, Allāh said to his messenger, O Muḥammad, say to them: if you love Allāh, then follow me instead of worshiping such idols so they may bring you closer to Him, and Allāh will love you. I am his messenger to you, and his proof upon you, and I am more deserving of veneration than your idols(1).

Al-Kalbī narrated via Abū Ṣāliḥ, via ibn ʿAbbās, may Allāh be pleased with both, who said: Allāh revealed this verse when the Jews said 'We are the children of Allāh and His most beloved!'. when the Prophet (PBUH) recited it to the Jews, they refused to accept it(2).

Muḥammad ibn Isḥāq narrated via Muḥammad ibn Jaʿfar ibn Az-Zubayr who stated: this verse was revealed in connection with Najrān Christians

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(1) **[*] The assessment of the reliability of the chain of transmitters:**

- Jawbir is severely weak, and the chain through Aḍ-Ḍaḥḥāk from ibn ʿAbbās is disconnected. This has been mentioned earlier.

The authentication of Hadith:

- Ibn 'Adil ad-Dimashqi mentioned in "al-Lubab" (5/157) a narration from Aḍ-Ḍaḥḥāk from ibn ʿAbbās similar to it. See also "Zad al-Masir" by Ibn al-Jawzi (1/303), " Ma'alim al Tanzil " by al-Baghawi (2/27), and "Asbab al-Nuzul" by al-Wahidi (pp. 105-106).

(2) **The assessment of the reliability of the chain of transmitters:**

- The chain through Al-Kalbī from Abu Salih from ibn ʿAbbās is weak. See also "al-Itqan" by al-Suyūṭī (2/242), "Zad al-Masir" by Ibn al-Jawzi (1/303), and "Ma'alim al-Tanzil" by al-Baghawi (2/27).

The authentication of Hadith:

- It was narrated in "Tanwir al-Miqbas" by al-Firuzabadi (p. 60) through Muhammad bin Marwan as-Sadi from Al-Kalbī from Abu Salih from ibn ʿAbbās with something similar to it, and it contains a story. This is a chain of falsehood, as al-Suyūṭī mentioned in "al-Itqan" (2/242).

when they said: we only glorify Christ and worship him for the sake of Allāh, and glorifying Him. Allāh then said: O Muḥammad, say to them: if you love Allāh, then follow me instead of seeking Allāh's love by such outrageous claim upon Christ. "…and Allāh will love you…." i.e., follow my religion, Allāh will love you[1].

Believers' love for Allāh is (proved by) their following to His commands, and their (sincere) intention in obeying and pleasing Him. Allāh's love for the believers: His praise, reward, and forgiveness for them. Thus, Allāh said "… and forgive your sins. For Allāh is All-Forgiving, Most Merciful…".

Abū Al-Qāsim Al-Ḥubaybī reported via Abū Aḥmad Muḥammad ibn Ibrāhīm Aṣ-Ṣarīmī, via ʿAbdān ibn Muḥammad ibn ʿĪsā, via Ibrāhīm ibn ʿAbdullāh Al-Khallāl, via ʿAbdullāh ibn Al-Mubārak who cited:

You disobey Allāh while you make apparent your love for Him!

This is an impossible, unprecedented analogy.

If your love had been true, you would have obeyed Him.

For indeed the lover is ever obedient to the one he loves,

[768][2] Abū Muḥammad Al-Ḥasan ibn Aḥmad Al-Makhladī narrated via

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(1) **The authentication of Hadith:**

- At-Tabari mentioned in "Jami' al-Bayan" 3/233 from the chain of Muhammad ibn Ishaq with its wording, and it is Mursal. And see "Al-Sirah Al-Nabawiyyah" by Ibn Hisham 2/228, "Mafatih al-Ghayb" by Al-Razi 8/16, and "Al-Lubab" by Ibn Adil Al-Dimashqi 5/157. At-Tabari said in "Jami' al-Bayan" 6/324: "The most preferred opinion regarding the interpretation of the verse is the saying of Muhammad ibn Ja'far ibn Al-Zubair because no other delegation from Najran was mentioned in this Surah before this verse, nor did it mention people who claimed to love and glorify Allah."

(2) **[768] [769] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak because it includes Abdul-A'la, who is known for transmitting weak Hadiths, and it also includes Yahya ibn Abi Kathir who did not hear from 'Urwa, thus his chain is disconnected.
- **The authentication of Hadith:**
- Ibn Abi Ḥātim mentioned it in "Tafsir al-Quran al-'Azhim" 2/632, Al-Hakim in "Al-Mustadrak" 2/291, Al-'Uqayli in "Al-Du'afa'" 3/60-61 (1024), Abu Nu'aym in "Hilyat

Abū Ḥātim Makkī ibn ʿAbdān At-Tamīmī, via Aḥmad ibn Yūsuf As-Sulamī, via ʿUbaydullāh ibn Mūsā.

[769] Ibn Fanjawayh narrated via ʿUmar ibn Al-Khaṭṭāb, via ʿAbdullāh ibn Al-Faḍl, via ʿAlī ibn Muḥammad, via (ʿUbaydullāh, via ʿAbdul-ʾAʿlā ibn ʾAʿyan), via Yaḥyā ibn Abū Kathīr, via ʿUrwah, via ʿĀʾishah, may Allāh be pleased with her, who said that Allāh's Messenger (PBUH) said **"polytheism (enters hearts) more quietly than the movements of ants upon Aṣ-Ṣafā (a huge mountain) in a dark night. The least of which is to love someone for something out of injustice, and hate someone for something out of justice. Is religion nothing but love for Allāh's sake, and hatred for Allāh's sake!".**

Allāh said "Say, if you ⌜sincerely⌝ love Allāh, then follow me; Allāh will love you…" upon revealing such verse, ʿAbdullāh ibn ʾUbayy said to his companions "Muḥammad makes obedience to him the same as obedience to Allāh, and commands us to love him as the Christians love ʿĪsā, the son of Maryam", thus, Allāh revealed his saying:

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al-Awliya'" 9/253, and Ibn Al-Jawzi in "Al-'Ilal al-Mutanahiyah" 2/823 (1378), from the chain of 'Ubaidullah ibn Musa with its wording.

- Al-Hakim said: Its chain is authentic, but it was not mentioned by Al-Bukhari nor Muslim. It ends here. Al-Dhahabi followed up by saying: Abdul-A'la: Al-Daraqutni said he is not reliable. See "Mizan al-I'tidal" by Al-Dhahabi 2/529.
- Al-'Uqayli said: Abdul-A'la ibn A'yan, who heard from Yahya ibn Abi Kathir, narrated weak and unacceptable Hadiths that are not preserved. And Abu Hatim said: Abu Zur'ah said: This is a Munkar (unacceptable) Hadith, and Abdul-A'la is known for transmitting weak Hadiths. It ends here. Ibn Al-Jawzi weakened it, and Al-Haythami in "Majma' al-Zawa'id" 10/223 attributed its weakness to Abdul-A'la.
- However, this Hadith is also supported by Abu Bakr Al-Siddiq (may Allah be pleased with him).
- Ibn 'Adi mentioned it in "Al-Kamil" 9/98 (2139), Abu Nu'aym in "Hilyat al-Awliya'" 7/112, Ibn Hibbān in "Al-Majruhin" 3/130, Ibn Al-Jawzi mentioned it in "Al-'Ilal al-Mutanahiyah" 2/824, and Al-Dhahabi cited it in "Mizan al-I'tidal" 4/403 from the chain of Yahya ibn Kathir from Al-Thawri from Isma'il from Qays from Abu Bakr, narrated marfu' and there is an addition in it. Ibn Al-Jawzi said: Abū Ḥātim Al-Razi said: Yahya ibn Kathir is very good in Hadith. And Al-Daraqutni said: This Hadith is not valid from Al-Thawri or from Ismail, and Yahya ibn Kathir is abandoned in Hadith. See Al-Majruhin by Ibn Hibbān, vol. 3, p. 130, and Al-Jami' Al-Saghir by al-Suyūṭī, vol. 2, p. 41.

[ʾĀl ʿImrān: 32] ﴿Say: Obey Allāh and the Messenger. If they still turn away, then truly Allāh does not like the disbelievers.﴾.

"Say: Obey Allāh and the Messenger. If they still turn away…" i.e., refuse to obey them, "then truly Allāh does not like the disbelievers." i.e., does not approve their actions, does not praise them, and does not forgive them.

[770][(1)] Abū ʿAmru Al-Furātī narrated via Al-Haytham ibn Kulayb, via ʾIbrāhīm ibn ʿAbdullāh Al-ʿAbsī, via Wakīʿ, via Al-Aʿmash, via Abū Ṣāliḥ, via Abū Hurayrah, may Allāh be pleased with him, who said that Allāh's messenger (PBUH) said **"Whosoever obeys me, obeys Allāh; and he who disobeys me, disobeys Allāh; and he who disobeys the ruler, disobeys me."**

[ʾĀl ʿImrān: 33] ﴿Allāh ʾIṣṭafā (chose) Adam, Noah, Abraham's family, and the family of ʿImrān (Joachim), over the worlds﴾.

Almighty's saying "Allāh ʾIṣṭafā Adam, Noah…"

Ibn ʿAbbās, may Allāh be pleased with both, stated: The Jews said: We are the sons of Abraham, Isaac and Jacob, and we follow their religion and

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(1) **[770] The assessment of the reliability of the chain of transmitters:**

- In it, the author's sheikh was not mentioned with criticism or praise, and in it also: Al-A'mash, who is trustworthy but deceitful. Ibn Abi Hatim said: My father said: He did not hear from Abi Ṣāliḥ, the servant of Umm Hane', he is deceitful about al-Kalbī. And Abdullah ibn Aḥmad ibn Ḥanbal said about his father: Al-A'mash from Abi Ṣāliḥ - meaning the servant of Umm Hane' - is interrupted as in Tahdhib Al-Tahdhib by Ibn Ḥajar, vol. 4, p. 224. And Abu Salih Badham said: Weak. And it is correct without this aspect.

The authentication of Hadith:

- Imam Ahmad cited it in Al-Musnad, vol. 2, p. 252, 7434, vol. 2, p. 471 (10089), and Ibn Majah in the Book of Jihad, chapter of obeying the ruler (2859) with the same narration by Al-A'mash from Abi Ṣāliḥ. And Muslim narrated it in the Book of Al-Imara, chapter of the obligation of obeying the rulers in matters other than disobedience (1835), and Abu 'Awanah in Al-Musnad, vol. 2, p. 109, and Al-Tahawi in Sharh Mushkil Al-Athar, vol. 14, p. 312 (5643), and in Sharh Ma'ani Al-Athar, vol. 1, p. 404, and Ahmad in Al-Musnad, vol. 2, p. 467 (10037) through the route of Abu 'Alqamah narrating from Abu Hurairah, elevated it in the chain up to him, and there is an addition in it. And Abd Al-Razzaq cited it in Al-Musannaf, vol. 10, p. 288 (4997) through the route of Abū Salama narrating from Abu Hurairah, elevated it in the chain up to him.

method, thus, Allāh revealed this verse i.e., Allāh honored Adam and those whom you mentioned with Islam, yet, you are not Muslims.

ʾIṣṭafā is the verb of the Arabic noun Ṣafwah (elite) i.e., the best in everything. The meaning is: Allāh chose and selected Adam, the father of all mankind, Noah, the messengers' elder, Abraham's family, and the family of ʿImrān.

Some (exegetes) stated: He meant by 'Abraham's family, and the family of ʿImrān': Abraham and ʿImrān themselves, as Allāh's saying ﴿…and a remnant of what the family of Moses and the family of Aaron had left…﴾ [Al-Baqarah: 248] i.e., of what Moses and Aaron PBUT had left.

A poet cited

And do not forget a dead person covered over by another dead

ʿAlī, ʿAbbās, and the family of Abū Bakr.

i.e., Abū Bakr himself.

The rest (exegetes) stated: The family of Abraham: Ishmael, Isaac, Jacob, and his descendants. Muḥammad (PBUH) was among the family of Abraham.

"…and the family of ʿImrān…" Muqātil stated: that was ʿImrān ibn Yaṣhar (ibn Yāfit) ibn Lāwī ibn Yaʿqūb, his family were Moses and Aaron PBUT.

Al-Ḥasan and Wahb stated: that was ʿImrān ibn Ashham ibn Māthān, one of the sons of Solomon ibn David ibn ʾĪshā, his family were Maryam and ʿĪsā PBUT.

It was said: that was ʿImrān ibn Māthān.

He only selected those among prophets and messengers, because all the prophets and messengers are their descendants "…over the worlds…".

[ʾĀl ʿImrān: 34] ﴿Descendants, some of them from others. And Allāh is Hearing and Knowing.﴾.

"…some of them from others…" i.e., some of them are the offspring of others. Abū Rawq stated, it means: (adopting) the same religion. "…And Allāh is Hearing and Knowing….".

[771][(1)] Abū Muḥammad ʿAbdullāh ibn Muḥammad Al-Qārī narrated via Abū Al-Ḥasan Muḥammad ibn ʿUthmān ibn Al-Ḥasan An-Naṣībī, via Abū Bakr Muḥammad ibn Al-Ḥasan ibn Ṣāliḥ As-Sabīʿī, via Aḥmad ibn Muḥammad ibn Saʿīd, via Aḥmad ibn Haytham ibn Abū Nuʿaym, via Abū Junādah As-Salūlī, (via Al-Aʿmash), via Abū Wāʾil who stated: I have read in the Muṣḥaf of ʿAbdullāh ibn Masʿūd, may Allāh be pleased with him, "Allāh ʾIṣṭafā (chose) Adam, Noah, Abraham's family, the family of ʿImrān, and the family of Muḥammad over the worlds"

Al-Jarīrī stated: when Al-Ḥasan Al-Baṣrī, may Allāh have mercy upon him, died -that was in the eve night of Friday- people carried his body after performing Friday prayer. People had not left congregational prayer in Al-Baṣrah Mosque, since the advent of Islam, until the day Al-Ḥasan died. They followed his funeral, so no one attended the ʿAṣr (Afternoon) prayer in the mosque.

Al-Jarīrī stated: I heard a sound saying: Allāh chose Adam, Noah, Abraham's family, and the family of ʿImrān, over the worlds, and chose Al-Ḥasan over people of his time.

[ʾĀl ʿImrān: 35] ﴿ʿImrān's wife said, ﴿My Lord! I dedicate what is in my womb entirely to Your service, so accept it from me. You ⌜alone⌝ are truly the All-Hearing, All-Knowing.﴾﴾.

Allāh's saying "ʿImrān's wife said, "My Lord! I dedicate what is in my womb entirely to Your service…" i.e., she was Ḥannah (Anna) bint Fāqūdh ibn Ḥubayl, Maryam's mother, and ʿĪsā's grandmother.

As for ʿImrān, ibn ʿAbbās and Muqātil stated: he was ʿImrān ibn Māthān, not Mūsā's father, between the two a thousand and eight hundred years. The family of Māthān were the children of Isrāʾīl's heads, rabbis, and kings.

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(1) [771] **The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, there is someone whom I couldn't find. An-Nasa'i narrated from An-Naṣībī (a person known for being biased against Shi'as) fabricated and forged narrations for them, and Abu Janadah was accused of lying. In "al-Bahr al-Muhit" by Abū Ḥayyān (vol. 2, p. 454), it is reported from Abdullah.
- See "Mu'jam al-Qira'at al-Qur'aniyyah" by Ahmad Mukhtar Omar (vol. 1, p. 398).

Muḥammad ibn Isḥāq stated: he was ʿImrān ibn Yāsham ibn Amūn ibn Matshā ibn Ḥizqiyā ibn ʾIḥrīq ibn Yūthām ibn ʿAzāryā ibn Amṣiyā ibn Yāwish ibn Aḥzīhū ibn Yārim ibn Yahfāshāṭ ibn Asā ibn Abyā ibn Ruḥabʿim ibn Sulaymān ibn Dāwūd PBUT.

Allāh's saying "…I dedicate what is in my womb entirely to Your service, so accept it from me. You ⌜alone⌝ are truly the All-Hearing, All-Knowing." i.e., I made a vow for the sake of You. The vow is to make a serious promise to yourself, with or without conditions. Allāh the Almighty said ﴿…say, 'I have vowed silence to the Most Compassionate…﴾ [Maryam: 26] i.e., I determined.

The Prophet (PBUH) said **"If anyone vows to obey God let him obey Him, but if anyone vows to disobey Him let him not disobey Him."**

The Arabs used to say: So-and-so vowed to kill so-and-so - that is, he made it obligatory for himself to kill him.

"…(dedicated) entirely to Your service…" i.e., devoted purely to Allāh Almighty, a servant for the Church, confined to it, devoted to worship and serving the Church, I will not occupy him with anything of this world.

Al-Kalbī, ibn Isḥāq, and others stated: when a clerk was dedicated to the church in the past, he used to be responsible for it; sweep, serve, and would not leave until he attained manhood. By attaining manhood, he would be given the choice to stay or leave. By deciding to stay, he would never be able to change his mind.

None of the prophets and scholars except those of his descendants were dedicated for Jerusalem. Only boys were dedicated, while girls were not required due to being not fit owing to her menstruation. However, Maryam's mother dedicated what was in her womb.

The story was that Zakariyyā (Zechariah) and ʿImrān (Joachim) married two sisters; ʾAshyāʿ (Elizabeth) bint Fāqūdh, Zakariyyā's wife who born Yaḥyā (John the Baptist) (PBUH), and Ḥannah bint Fāqūdh, ʿImrān's wife who was sterile until she became old then born Maryam (Mary). They were noble and righteous family.

While Ḥannah was setting in the shade of a tree, she was touched by seeing a bird feeding a nestling. She prayed to Allāh Almighty to grant her a child, saying "O Allāh, if you grant me a child, I will dedicate him to Jerusalem -as a vow and thanks- so that he will be one of its crew and servants". She became pregnant with Maryam, and thus dedicated what was in her womb without knowing her gender. Her husband said to her: Woe to you! what you have done? What if she became a female who is not suitable for that? They distressed, and later ʿImrān died while Ḥannah was pregnant with Maryam.

[ʾĀl ʿImrān: 36] ﴿But when she delivered her, she said, 'My Lord, I have delivered a female.' And Allāh was most knowing of what she delivered, and the male is not like the female. 'And I have named her Maryam, and I seek refuge for her in You and [for] her offspring from Satan, the accursed.﴾.

"When she delivered her…" i.e., when she gave birth, she realized that she was a female.

Ḥannah hoped he would be a boy, therefore "…she said, 'My Lord, I have delivered a female.'…" as an apology towards Allāh.

The majority (of reciters) adopted a Qirāʾah that uses indirect speech "…And Allāh was most knowing of what she delivered…", yet ʿAlī, Ibrāhīm An-Nakhaʿī, ibn ʿĀmir, Abū Bakr, and Yaʿqūb adopted another Qirāʾah that uses direct speech "…And Allāh is most knowing of what I have delivered…".

"…and the male is not like the female…" in serving the church and the worshipers there. A female must be kept honored due to her weakness, and what she suffers of menstruation, childbirth, etc.

"…And I have named her Maryam…" Maryam means in their language: the worshipper or the servant. Maryam was the most beautiful woman of her time, and the best of them.

[772][(1)] Ibn Fanjawayh narrated via Aḥmad ibn Muḥammad ibn Isḥāq

(1) **[772] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is very weak because it includes Dāwūd ibn al-Zubayr al-Raqqashi. Abu Zur'ah and Abu Dāwūd said that the narration from him is abandoned.

As-Sunnī, via ʿAbdul-Malik ibn Maḥmūd ibn Samīʿ, via Muḥammad ibn Yaʿqūb Al-Farajī, via Zakariyyā ibn Yaḥyā ibn Zaḥmawayh, via Dāwūd ibn Az-Zibriqān, via Muḥammad ibn Juḥādah, via Abū Zarʿah, via Abū Hurayrah, via Allāh's Messenger (PBUH) who **said "Sufficient for you among the women of mankind are four; Maryam bint ʿImrān, ʾĀsiyah the wife of Pharoah, Khadījah bint Khuwaylid, and Fāṭimah bint Muḥammad, may Allāh be pleased with them".**

"…and I seek refuge for her in You…" as a shelter and protection "…and [for] her offspring…" i.e., her children "…from Satan, the accursed…" i.e., the expelled, the cursed, and the burnt by a flare.

[773][(1)] ʿAbdullāh ibn Ḥāmid narrated via (Abū Ḥāmid Aḥmad ibn Muḥammad ibn Al-Ḥasan), via Muḥammad ibn Yaḥyā, via ʿAbdur-Razzāq.

[2][774) Abū Sahl Aḥmad ibn Muḥammad ibn Aḥmad ibn Hārūn narrated via Abū Bakr Muḥammad ibn Al-Ḥusayn, via Aḥmad ibn Yūsuf, via ʿAbdur-Razzāq, via Maʿmar, via Az-Zuhrī, via ibn Al-Musayyab, via Abū Hurayrah that Allāh's Messenger (PBUH) said "Every newly born baby is touched by Satan when it is born, and the baby starts crying because of this touch, except Maryam and her son", Abū Hurayrah then said: recite, if you will: "…and I seek refuge for her in You and [for] her offspring from Satan, the accursed…".

[775][(2)] Shuʿayb ibn Muḥammad narrated via Makkī ibn ʿAbdān, via Aḥmad ibn Al-Azhar, via Rawḥ ibn ʿUbādah, via Saʿīd, via Qatādah who

- See "Tarikh Baghdad" by al-Khatib (vol. 8, p. 357). However, the text is authentic and confirmed by other chains of transmission.

(1) [773], **[774] The assessment of the reliability of the chain of transmitters:**
- There is someone whom I couldn't find in its chain of narrators, but the narration itself is authentic.

(2) **[775] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak because Qatadah did not mention the name of his teacher, so the chain of transmission includes an unclear person. At-Tabari in "Jami' al-Bayan" (vol. 3, p. 240) and Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" (vol. 2, p. 638) narrated from Qatadah with a similar chain, in which the wording is "it affects her instead of affecting him." At-Tabari also narrated a similar wording from ar-Rabi' ibn Anas, which is a mursal (a type of narration with an incomplete chain of transmission).

stated: when any human being is born, Satan stabs him at the sides of his body, except ʿĪsā (PBUH) and his mother who were protected by a barrier. The stab touched the barrier, and nothing touched them."

He said: we were told that they (i.e., ʿĪsā and his mother) were not used to commit sins as all human beings do.

Wahb ibn Munabbih stated: when ʿĪsā the son of Maryam was born, devils went to Satan and said: the idols have become oblique, he said: this is because a significant event happened, and then said: stay in your place. He flew from the east to the west, but he found nothing. Then, he flew over seas and found nothing. Afterwards, he flew, passing by Jerusalem, and found ʿĪsā (PBUH) had been born and the angels had surrounded him, thus, Satan could not reach him. He returned to the devils and said: A prophet was born yesterday, and no female ever became pregnant or gave birth except in my presence, except this one, so despair that idols are worshiped after this night, but approach the sons of ʾĀdam through recklessness and haste.

[ʾĀl ʿImrān: 37] So, her Lord accepted her with good acceptance and caused her to grow in a good manner and Kaffalahā (put her in the care of) Zechariah. Every time Zechariah entered upon her in the prayer chamber, he found with her provision. He said, ﴿O Mary, from where is this [coming] to you?﴾ She said, ﴿It is from Allāh. Indeed, Allāh provides for whom He wills without account.﴾.

Allāh's saying "So, her Lord accepted her with good acceptance…" i.e., Allāh accepted Maryam from her mother Ḥannah as a clerk.

Some other exegetes stated: the meaning of acceptance here refers to upbringing and being responsible for her.

Al-Ḥasan stated: His acceptance of her i.e., He did not let her suffer for even an hour of a night or a day.

Juwaybir narrated via Aḍ-Ḍaḥḥāk, via ibn ʿAbbās, may Allāh be pleased with them, who stated: "…So, her Lord accepted her with good acceptance…" i.e., led her to the path of happiness "…and caused her to grow in a good

manner…" i.e., molded her creation, without an increase or a decrease, thus, she would grow in a day what a newborn grows in one year[1].

Ibn Jurayj stated: "…caused her to grow…" i.e., nurtured her with His provision "…in a good manner…" i.e., until she became a fully grown woman.

His saying "…and Kaffalahā Zechariah…". exegetes stated: Ḥannah took Maryam when she gave birth to her, wrapped her in a piece of cloth, carried her to the mosque, and delivered her to the rabbis, the sons of Hārūn (PBUH), who were close to Jerusalem. She said to them: tend to this vowed girl! The rabbis competed who would care for her, as she was the daughter of their senior and sacrificer. Zakariyyā then said: I am worthy of her upbringing; I am her uncle. They said: do not do this, if she is left to the worthier, then she would be left to her mother (who gave birth to her). However, we can draw lots to decide who will be her guardian. They were twenty-nine men who set off to a running river, (As-Suddī stated that it was River Jordan) where they threw their pens into the water. Zakariyyā's pen bounced and rose above the water as if it was in mud, while their pens flowed with the water. Thus, Zakariyyā, the rabbis senior and prophet, won the draw. That's why Allāh said "…and Kaffalahā Zechariah…" i.e., entrusted her to the charge of Zakariyyā.

Al-Ḥasan, Mujāhid, Ḥumayd, ibn Kathīr, Abū Jaʿfar, Shaybah, Nāfiʿ, ʿĀṣim (through the narration of Abū Bakr), Ḥafṣ, Abū ʿAmr, ibn ʿĀmir, Yaʿqūb, and Ayyūb adopted the Qirāʾh of "…Kafalahā …" (with a light fa) i.e., took her and cared for her. The Arabs approved this (usage of such verb) in their poetry.

This Qirāʾah is approved by other verses as Allāh said ﴿…which of them should take charge of Maryam…﴾ [**ʾĀl ʿImrān: 44**], ﴿…'Shall I direct you to someone who will be responsible for him?'...﴾ [**ṬāHā: 40**], and ﴿…Shall I tell

(1) **The assessment of the reliability of the chain of transmitters:**
- It is very weak due to the presence of Jubayr. See the statement of ibn ʿAbbās in "Ma'alim al-Tanzil" by al-Baghawi, 2/31, "al-Wasiyyat" by al-Wahidi, 1/431, and al-Qunawi in "Fath al-Bayan", 2/225, and see "Ma'ani al-Quran" by al-Zujaj, 1/402.

you about a household which could bring him up for you…﴾ [Al-Qaṣaṣ: 12].

It was narrated from ibn Kathīr and Abū ʿAmru Al-Maznī the Qirāʾah of "…Kafilahā …" (with a Kasrah ـِ after the light fa) i.e., took her in his guardianship.

The rest (reciters) adopted the Qirāʾah of "…Kaffalahā …" (with a Shaddah ـّ on the fa) i.e., Allāh entrusted her to the charge of Zakariyyā and put her in his guardianship through the draw. Thus, Zakariyyā became her worthiest guardian.

In Muṣḥaf ʾUbayy "…and Akfalahā Zechariah…" such as Allāh's saying ﴿…Akfilnīhā [Let me take charge of her] and overpowered me with his words…﴾ [Ṣād: 23].

Zakariyyā ibn Adrīn ibn Muslim ibn Ṣadūq ibn Kānī ibn Dāwūd ibn Sulaymān ibn Muslim ibn Ṣudayqah ibn Yarkhiyā ibn Nāḥūr ibn Shalūm ibn Yahfāshāṭ ibn Ayān ibn Ruḥabʿim ibn Sulaymān ibn Dāwūd PBUT.

Ibn Masʿūd, As-Sulamī, Ḥumayd, ibn Waththāb, Al-Aʿmash, Ḥamzah, Al-Kasāʾī, Khalaf, and Ḥafṣ adopted the Qirāʾah of Zakariyyā, while the rest (reciters) adopted the Qirāʾah of Zakariyyāʾ (with hamzah at the end).

"…Every time Zechariah entered upon her in the prayer chamber, he found with her provision…". Exegetes stated: When Zakariyyā took Maryam in his guardianship, he built a house and sought a nurse for her.

Muḥammad ibn ʾIsḥāq stated: he took her to her aunt, the mother of Yaḥyā (PBUH), to care for her. When she grew up and reached maturity, he built a Miḥrāb (an apse) in the mosque for her and made its door in a high position; so that he could only reach her by a ladder -like the door of the Kaʿbah- and no one else would climb to her. He used to bring her food and drink every day.

A Miḥrāb: the most honorable place, and it is also found in mosques.

ʿUdayy ibn Zayd cited:

Like ivory statues in Miḥrābs, or like

Ostrich eggs with luminous blossoms in gardens

A mosque is called Miḥrāb too, Allāh said ﴿They made for him whatever he desired of Maḥārīb [sanctuaries]…﴾ [Sabaʾ: 13] i.e., mosques. The word Miḥrāb in this story refers to the room.

ʿAmru ibn Abū Rabīʿah cited:

A Miḥrāb keeper, whenever I visit her

I can only come close by climbing a ladder

i.e., a roomkeeper.

Ar- Rabīʿ ibn Anas stated: Zakariyyā, may Allāh be pleased with him, used to close the seven doors on her whenever he leaves, and every time he entered upon her, "…he found with her provision…" i.e., off-season fruits; the fruits of the summer during winter, and the fruits of the winter during summer.

"…He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh…" i.e., picked fruits from the Gardens. Al-Ḥasan stated: he used to find her living with her, and she never suckled. Her sustenance would come to her from the Gardens, thus, Zakariyyā would say to her "…from where is this [coming] to you?", she would reply: "…It is from Allāh…", Al-Ḥasan stated: she started talking at a young age.

Muḥammad ibn Isḥāq ibn Yasār stated: a crisis befell the Children of Isrāʾīl, while Maryam was in her state until Zakariyyā (PBUH) became unable to care for her. He came out to his people and said: O Children of Isrāʾīl, you know that I have been aged and became unable to care for ʿImrān's daughter, which of you can sponsor her? They said: we faced a disaster as you see and shirked their duties towards her. At the end they drew lots to decide who will be her guardian after Zakariyyā. A carpenter man from the Children of Isrāʾīl whose name was Yūsuf ibn Yaʿqūb, Maryam's cousin, was selected, thus, he took her.

Maryam noticed how severe that was upon him, she said to him: O Yūsuf, (think better of Allāh)! for Allāh will provide us. (Yūsuf was provided his

sustenance because of her, thus, he used to bring from) his earnings every day what would suffice her. When he used to visit her in the church, Allāh Almighty would increase her sustenance and multiply it. Then Zakariyyā used to visit her and see that she has an extra amount of sustenance, more what Yūsuf gave her, thus he said "…"O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account.".

[776][(1)] ʿAbdullāh ibn Ḥāmid Al-Wazzān narrated via Abū Muḥammad Aḥmad ibn ʿAbdullāh (Al-Muzanī, via Abū Yaʿlā Al-Mawṣilī), via Sahl ibn Zanjalah Ar-Rāzī, via ʿAbdullāh ibn Ṣāliḥ, via ibn Lahīʿah, via Muḥammad ibn Al-Munkadir, via Jābir ibn ʿAbdullāh, may Allāh be pleased with them, who said that Allāh's Prophet (PBUH) stayed for days without eating food, the matter which was difficult for him. He went around his wives' houses, but he did not find anything. Then he visited Fāṭimah, may Allāh be pleased with her, and asked "My daughter, I am hungry, do you have something to eat? She replied: No, by Allāh, may my father and mother be sacrificed for you. When Allāh's Messenger (PBUH) left her, a neighbor of hers sent two loaves (and some meat) to her. She put them in her bowl and covered it, and said: By Allāh, I would prefer the Messenger of Allāh (PBUH) to myself, although they were all in need of food.

Thus, she sent Ḥasan and Ḥusayn to (call) him. When he returned to her, she said: May my father and mother be sacrificed for you, O Allāh's Messenger.

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(1) **[776] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is very weak, and its content is unacceptable. Abdullah ibn Lahi'ah's hadith is weakened. "Al-Kashf" by al-Dhahabi, 2/109, "Tahdhib al-Kamal" by al-Mizi, 15/487.

The authentication of Hadith: Al-Tha'labi reported the hadith through Abu Ya'la, but I did not find it in the printed "Musnad." Some scholars have also pointed out that Abu Ya'la narrated it in "Musnad," as in " Tafsir al-Qur'an al-'Azim, " by Ibn Kathir, 3/53-54, "Al-Durr al-Munthur" by al-Suyūṭī, 2/36, and Ibn Ḥajar in "Al-Matalib al-Aliyah," 4/257 (3958) from Jābir as Marfu'.

- Ibn Ḥajar said in "Al-Kafi al-Shafi" (p.25) that the content is apparently unacceptable. Similarly, al-Manawi said in "Al-Fath al-Samawi," 1/257.

Allāh has given us something, so I hid it for you. He said, "Bring me!" She revealed the bowl and was astonished when she found it was full of bread and meat, she said "I knew that it was a blessing from Allāh Almighty." she thanked Allāh Almighty and prayed for His Prophet (PBUH). The Prophet (PBUH) said "Where did you get this from, my daughter? She said "It is from Allāh. Indeed, Allāh provides for whom He wills without account". He thanked Allāh and said "Praise be to Allāh, Who made you similar to the head of the Children of Isrāʾīl's women; whenever Allāh provided her with something and she was asked about it, she said "…It is from Allāh. Indeed, Allāh provides for whom He wills without account".

Allāh's Messenger (PBUH) sent for ʿAlī, may Allāh be pleased with him, and then the Messenger, Fāṭimah, ʿAlī, Ḥassan, Ḥusayn, and all the wives of the Prophet ate until they were full. Fāṭimah, may Allāh be pleased with her, said: the bowel remained as it was, so I distributed it over all the neighbors, and Allāh made a lot of blessing and goodness in it.

[ʾĀl ʿImrān: 38] Hunālika [At that], Zakariyyā called upon his Lord, saying, ﴿My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication.﴾.

His saying "…Hunālika, Zakariyyā called upon his Lord…"

Exegetes stated: when Zakariyyā (PBUH) saw this, he said: He who was able to bring Maryam off-season fruit without neither a reason nor anybody's help, can reform my wife and grant me a son in old age, thus, he coveted the child. That was because his family had become extinct, and Zakariyyā had grown old and despaired of (having) a child of his own.

Allāh said "…Hunālika…" i.e., at that. Hunālika: is an Arabic demonstrative pronoun refers to the absent, while Hādhā is an Arabic demonstrative pronoun refers to the present.

Al-Mufaḍḍal ibn Salamah stated: (using) Hunālika is common in referring to time, while (using) Hunāka is common in referring to places, and this may be used instead of that.

Allāh's saying "…Zakariyyā called upon his Lord…" i.e., he entered the sanctuary, closed the doors, and prayed to his Lord, Glory be to Him "… saying, 'My Lord…" "…grant me…" i.e., give me "…from Yourself…" i.e., from You.

His saying "…a good offspring…" i.e., a blessed, pure, righteous, and intelligent descendants. Offspring may be a single or plural, male or female, and it refers here to a single, which is proved by the Almighty's saying ﴿…so give me from Yourself an heir﴾ [Maryam: 5] as He did not say "heirs".

Allāh's saying "…You are the Hearer of supplication…" i.e., you are listening to it. It is said: i.e., You will respond to it, such as Allāh's saying "Indeed, I have believed in your Lord, so listen to me." [Yāsīn: 25] i.e., respond to me, and our saying (in prayer): Allāh hears whoever praises Him i.e., responds.

It was cited:

I prayed to Allāh till I was afraid

That Allāh might not hear what I said

i.e., responds.

[777][(1)] Ibn Fanjawayh narrated via Muḥammad ibn Al-Ḥasan ibn Bishr, via Abū Bakr ibn Abū Al-Khaṣīb Al-Miṣṣīṣī, via Wāqid ibn Mūsā, via Rawḥ ibn ʿAbdul-Wāḥid, via Khulayd ibn Daʿlaj, via Qatādah, via Anas ibn Mālik, may Allāh be pleased with him, who said that the messenger of Allāh (PBUH) said "If any one dies and left righteous offspring, Allāh will reward him equal to the reward of their (righteous) deeds, without their reward being diminished in any respect on that account".

[ʾĀl ʿImrān: 39] ﴿So fanādathu Al-Malāʾikah (the angels called out to him) while he stood praying in the Miḥrāb, 'Anna Allāh yubashshiruka (gives you good news of) ʿthe birth ofʾ Yaḥyā (John) who will confirm the Word of

(1) [777] **The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, and its content is unacceptable. Khalid is weak and narrated from Qatadah narrations that are unacceptable.

The authentication of Hadith: I did not find it.

Allāh and will be a Sayyidan (great leader), ḥaṣūran (chaste), and a prophet among the righteous'﴾.

Almighty's saying "…fanādathu Al-Malāʾikah…".

Yaḥyā ibn Waththāb, Al-Aʿmash, Ḥamzah, Al-Kasāʾī, and Khalaf adopted the Qirāʾah of "…fanādayhu…" with yāʾ, and Abū ʿUbayd chose this, while the rest (reciters) adopted the Qirāʾah of "…fanādathu…" with tāʾ, Abū Ḥātim chose that.

If the verb is preceded, then you have the choice either to pronounce the name in a feminine or in a masculine form. As for those who adopted the Qirāʾah with tāʾ, they did so because the Arabic word Malāʾikah (angels) is a feminine noun in both the pronunciation and the plural form. Even though if the verb of a masculine plural form is preceded, then (using) the feminine form is better and more eloquent, as in the Almighty's saying ﴿Qālat Al-Aʿrab (the nomadic Arabs say), 'We believe'…﴾ [Al-Ḥujurāt: 14].

[778][(1)] Muḥammad ibn Ḥammūyah narrated via Al-Ḥusayn ibn Ayyūb, via ʿAlī ibn ʿAbdul-ʿAzīz, via Al-Qāsim ibn Salām, via Jarīr, via Mughīrah, via Ibrāhīm who said that ʿAbdullāh, may Allāh be pleased with him, used to consider Malāʾikah as a masculine noun in the whole Qurʾān.

Abū ʿUbayd stated: ʿAbdullāh chose that (i.e., considering Malāʾikah as a masculine noun) as a refutation to the polytheists' allegation "angels are Allāh's daughters".

Ash-Shaʿbī narrated via ibn Masʿūd, may Allāh be pleased with him, who stated: if you disagree about the yāʾ and tāʾ, then make it a yāʾ, and consider the Qurāʾn as a masculine noun.

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(1) **[778] The assessment of the reliability of the chain of transmitters:**
- Its narrators are reliable except for the sheikh of the compiler whom I did not find. The reading is attributed to Abdullah ibn Mas'ud in "I'rab al-Quran" by al-Nahhas, 1/372-373, "Al-Jami' li Ahkam al-Quran" by al-Qurtubi, 4/74, and al-Suyuti mentioned it in "Al-Durr al-Munthur," 2/37, citing Ibrahim as its source, and it was attributed to Ibn al-Mundhir.

ʿAmru ibn Dīnār narrated via ibn ʿAbbās, may Allāh be pleased with them, who stated: if (you are not sure about) the letter, whether it yāʾ or tāʾ, then make it a yāʾ (This is because Arabs did not use dots with the Arabic Alphabet).

The angels here refers to Gabriel alone; this is because Zakariyyā was the head priest who used to offer sacrifices and open the altar door, so they could not enter until he permitted them to. While he stood praying (in the sanctuary at the altar), and people were waiting for him to allow them to enter, he saw a young man wearing white clothes and panicked from him. That man, was Gabriel, called out to him: O Zakariyyā, "…Anna Allāh yubashshiruka of ʿthe birth ofʾ John…" that is why Allāh said, "Fanādathu Al-Malāʾikah (the angels called out to him) …" i.e., Gabriel alone. An equivalent verse in the same surah is Allāh's saying "…And [mention] when the angels said, "O Mary…" i.e., Gabriel alone, and His saying in another position ﴿He sends down the angels with inspiration…﴾ [An-Naḥl: 2] i.e., Gabriel alone ﴿…with inspiration…﴾ i.e., revelation, because he was the messenger to all the prophets PBUT. Such interpretation is proved by the Qirāʾah adopted by ibn Masʿūd "So Gabriel called out to him while he stood praying in the Miḥrāb…". In Arabic grammar, using the plural (form) relating to a single person is allowed, as Arabs used to say, "I heard this news from people", while he only heard it from one. This is also proved by Allāh's saying "Those who were warned, ﴿Your enemies have mobilized their forces against you…﴾ [ʾĀl ʿImrān: 173]; ﴿Those who were warned…﴾ refers to Nuʿaym ibn Masʿūd, ﴿…Your enemies…﴾ refers to Abū Sufyān ibn Ḥarb.

Al-Mufaḍḍal ibn Salamah stated: if the speaker is a president, then using the plural (form) relating to him is allowed, and this is referring to him with his entourage. Gabriel (PBUH) was the chief of the angels, and he was not almost sent except with a group of them, thus, plural form was used referring to him (with them).

Allāh's saying "…while he stood praying in the Miḥrāb…" i.e., the sanctuary, the equivalent of this verse is in Allāh's saying in another verse

﴿So he came out to his people from the Miḥrāb…﴾ [Maryam: 11] i.e., the sanctuary, and in another position, He says ﴿…when they climbed over the wall of [his] Miḥrāb﴾ [Ṣād: 21] i.e., the (wall of David's) sanctuary. It is said: Miḥrāb is derived from the Arabic verb ḥāraba i.e., to fight against, and it is called so because the Satan is being fought in such place.

Ibn ʿĀmir Al-Yaḥṣubī adopted the Qirāʾah of Imālah in reciting Miḥrāb in the whole Qurʾān, while the rest (reciters) velarized it.

Ibn ʿĀmir, ʿĪsā ibn ʿAmru, Al-Aʿmash, and Ḥamzah adopted the Qirāʾah of "…Inna Allāh…" with a short vowel kasrah under the alif i.e., the angels called out to him, and said "…Inna Allāh…", while the rest (reciters) adopted the Qirāʾah of "…Anna Allāh…" with a short vowel fatḥah on the top of the alif i.e., the angels called out to him "…Allāh…". ʿAbdullāh adopted the Qirāʾah of "…while he stood praying in the Miḥrāb, 'O Zakarriyyā, Inna Allāh yubashshiruka…".

Reciters differed about the (pronunciation of the) future (form/s) of such verb, which are mentioned in ten positions in the whole Qurʾān; two here in sūrat ʾĀl ʿImrān, one in At-Tawbah ﴿…Yubashshiruhum rabbuhum…﴾ [At-Tawbah: 21], two in Al-Ḥijr ﴿…Innā nubashshiruka…﴾ and ﴿…fa bima tubashshirūn…﴾ [Al-Ḥijr: 54 & 53], one is repeated in two different sūrahs ﴿…wa yubashshiru Al-Muʾminīn…﴾ [Al-ʾIsrāʾ: 9] & [Al-Kahf: 2], two in Maryam ﴿…O Zakarriyyā, Innā nubashshiruka…﴾ and ﴿…litubashshira bihī Al-Muttaqīn…﴾, and finally one in Ash-Shūrā ﴿…Dhālika Al-Ladhī yubashshiru Allāh ʿIbādahu …﴾. They only agreed upon (the pronunciation of) one position in Al-Ḥijr ﴿…fa bima tubashshirūn…﴾ [Al-Ḥijr: 53] and differed about the rest nine.

Ḥamzah adopted the Qirāʾah of yabshuru, while Yaḥyā ibn Waththāb and Al-Kasāʾī adopted the Qirāʾah of yabshuru in five positions only; two here, and the rest in Al-ʾIsrāʾ, Al-Kahf, and Ash-Shūrā.

Ibn Kathīr and Abū ʿAmru adopted the Qirāʾah of yabshuru only in the position of Ash-Shūrā, while Ḥumayd ibn Qays adopted the Qirāʾah

of yabshir in the ten positions. As for the rest, they adopted the Qirāʾah of yubashshiru.

The difference in all these dialects refers to the different accents of Arabic tribes.

ʿAbdur-Raḥmān ibn Abū Ḥammād narrated via Muʿādh Al-Kūfī who stated that the Qirāʾah of yabshuru means to bring good news, which is proved by:

[779][(1)] What Muḥammad ibn Ḥamdūyah narrated via ibn Abū Ayyūb, via ʿAlī ibn ʿAbdul-ʿAzīz, via Abū ʿUbayd, via Nuʿaym, via Ḍamrah, via ibn Zayd ibn Aslam, via his father (Zayd), via the Prophet (PBUH) who said to a man **"Allāh brings you good news of a son"**, then his wife gave birth to a boy.

However, the Qirāʾah of yubashshiru is better and more eloquent and fluent.

It is proved by the fact that all past and future tenses of such verb used in the Qurʾān are pronounced on that form (with shaddah), such as Allāh's saying ﴿…fabashshir ʿIbād﴾ [Az-Zumar: 18], ﴿…fabashshirhum bi-Maghfiratin…﴾ [YāSīn: 11], ﴿…wa-bashsharnānu bi-ʾIsḥāq…﴾ [Aṣ-Ṣāffāt: 112], and ﴿…Qālū bashsharnāka bil-Ḥaqq …﴾ [Al-Ḥijr: 55].

Allāh's saying "…Yaḥyā…" is invariable noun. Some (reciters) adopted the Qirāʾah of Imālah in reciting Yaḥyā, while some others velarized it.

The scholars also disagreed about why was he called Yaḥyā?

Ibn ʿAbbās, may Allāh be pleased with them, stated: (he was called Yaḥyā which literally means: `he lives') because Allāh Almighty revived his barren mother with him.

Qatādah stated: because Allāh filled his heart with faith.

It was said: because Allāh Almighty revived his heart with prophecy.

Al-Ḥusayn ibn Al-Faḍl stated: because Allāh Almighty revived his heart with devotion to Him. He did neither err nor determine to.

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(1) **[779] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak and disconnected because it contains Abdulrahman ibn Zayd ibn Aslam.

The authentication of Hadith: I did not find it.

[780][(1)] what proves that is what ibn Fanjawayh narrated via Al-Faḍl ibn Al-Faḍl, via ʿAlī ibn Isḥāq ibn Zāṭiyā, via Luwayn, via ʾIsmāʿīl ibn Zakariyyā, via Muḥammad ibn ʿAwn Al-Khurāsānī, via ʿIkrimah, via ibn ʿAbbās, may Allāh be pleased with them, who said that the messenger of Allāh (PBUH) **said "Everyone will meet Allāh (on the Resurrection Day) after contemplating a sin or determining to commit a sin, except for Yaḥyā ibn Zakariyyā; he had never erred nor determined to"**.

Abū Al-Qāsim ibn Ḥabīb stated: he was called so because he was martyred, and martyrs are alive with their Lord, receiving provision.

The prophet (PBUH) said **"(What proves) this world is worthless to Allāh Almighty (is that) Yaḥyā ibn Zakariyyā was killed by a woman".**

[781][(2)] I heard Abū Manṣūr Al-Ḥamshādhī narrating via ʿUmar ibn

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(1) **[780] The assessment of the reliability of the chain of transmitters:**
- Its chain is extremely weak.

The authentication of Hadith:
- Ibn 'Adi narrated it in "Al-Kamil" 7/485 from the route of Lawyan with the same wording.
- Ibn Tahir al-Maqdisi said in "Dhakhirat al-Huffaz" 4/2101 (4863): Muhammad ibn 'Awn al-Khurasani narrated it... and this Muhammad: his hadith is abandoned, and it was narrated from the hadith of 'Amr ibn al-'As as elevated, as is mentioned by al-Tabari in "Jami' al-Bayan" 3/255, and by Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/643.
- However, al-Tabari narrated it in "Jami' al-Bayan" 3/255, and Ibn Abi Hatim in "Tafsir al-Quran al-'Adhim" 2/643 from Ibn al-'As, either Abdullah or his father, on doubt and it was Mawqouf.
- Ibn Kathir said in " Tafsir al-Qur'an al-'Azim, " 1/361: This is Mawqouf, and it is more authentic than the elevated.
- And al-Suyūṭī said in "Al-Durr al-Manthur" 2/39: It has a stronger chain of narration than the elevated.

(2) Hadith citation:
- I did not find it. See: "Al-Muntazam" by Ibn al-Jawzi 2/8-10.

(2) **[781] The assessment of the reliability of the chain of transmitters:**
- There are some unknown narrators.
- What he said is not significant due to the possibility of unnecessary complication, and Allah knows best. And al-Qurtubi mentioned it in "Al-Jami' li-Ahkam al-Quran" 4/49 from al-Naqash.
- See: "Al-Muharrar al-Wajiz" by Ibn 'Atiyyah 1/429-430.

ʿAbdullāh Al-Maqdisī who stated: Almighty Allāh revealed to Ibrāhīm (PBUH) "Say to Yasārrah, that was her name: I am bringing from you a man who will never disobey me nor determine to, and his name is Ḥayy (i.e., alive). Give him a letter from your name! She gave him the first letter of her name; thus, he became Yaḥyā, and the name of Ibrāhīm's wife became Sārrah.

Allāh's saying "…who will confirm the Word of Allāh…" i.e., ʿĪsā (PBUH), was called 'Word' because Allāh says to him 'Be,' and he was, without a father. Thus, he was called so because he was (created) only by a word. Yaḥyā (PBUH) was the first to trust and believe in ʿĪsā (PBUH), he was six months older than ʿĪsā, and they were two cousins PBUT. Yaḥyā was killed before ʿĪsā was raised up.

Abū ʿUbaydah and ʿAbdul-ʿAzīz ibn Yaḥyā stated: "…Word of Allāh…" i.e., a book from Allāh. The Arabs used to say: recite the word of so-and-so i.e., his poetry.

"…Sayyidan…" i.e., the chief who is followed, and to whom people refer for advice and decision. Al-Mufaḍḍal stated: He meant a great leader in the religion.

[782][(1)] Ibn Fanjawayh narrated via ʿUmar ibn Aḥmad ibn Al-Qāsim, via Muḥammad ibn ʿAbdul-Ghaffār, via Abū Ar-Rabīʿ ʿAbdullāh ibn Muḥammad At-Tustarī, via Abū Bakr Al-Ḥanafī, via Shurayk, via Abū Rawq, via Aḍ-Ḍaḥḥāk who stated: the great leader i.e., with good manners.

[783] (With the same chain of transmission) via Shurayk, via Sālim Al-Afṭas, via Saʿīd ibn Jubayr who stated: Sayyidan i.e., who obeys his Lord.

Saʿīd ibn Al-Musayyab stated: Sayyidan i.e., the scholar and the jurist.

Qatādah stated: Sayyidan i.e., a master in knowledge, worship, and piety (it was said: the wise).

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(1) **[782] The assessment of the reliability of the chain of transmitters:**
- There are some unknown narrators.

The authentication of Hadith:
- Al-Khara'iti narrated it in "Makarim al-Akhlaq" 2/574 (604) from Aḍ-Ḍaḥḥāk a, with his wording. And Ibn Abi Hatim mentioned it in "Tafsir al-Quran al-'Adhim" 2/642 from Aḍ-Ḍaḥḥāk , but did not mention his wording.

Aḍ-Ḍaḥḥāk stated: (it means) the pious. ʿIkrimah stated that it refers to a person who is not overcome by anger. Mujāhid stated: i.e., honored by Allāh. Ibn Zayd stated that it refers to the decent noble man. Sufyān Ath-Thawrī stated that it refers to the one who does not envy.

[784](1) Abū Muḥammad Al-Ḥasan ibn ʿAlī As-Sijzī Al-Khaṭīb narrated via Abū Al-Ḥasan Al-Baṣrī, via Abū ʿAlī Al-Ḥāfiḍ As-Saqqāʾ, via Fāris Ad-Daynawarī, via Yūsuf ibn Al-Ḥusayn Ar-Rāzī, via Dhun-Nūn who stated that the envious person will never prevail.

Al-Khalīl stated: (it means) the obeyed one. Az-Zajjāj stated that it refers to the one who surpasses his peers in everything of goodness. Aḥmad ibn ʿĀṣim stated: Sayyidan i.e., the content with what Allāh has allotted for him.

Abū Bakr Al-Warrāq stated: (it means) satisfied with Allāh's decree. Muḥammad ibn ʿAlī At-Tirmidhī stated that it refers to the one who places trust in Allāh. Abū Yazīd Al-Basṭāmī stated that it refers to the one who has a great mettle and noble value, who does not think about the (adornments of) worldly life. It is said that it refers to the bounteous man.

[785](2) Abū Al-Ḥasan Muḥammad ibn Al-Qāsim ibn Aḥmad narrated

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(1) **[784] The assessment of the reliability of the chain of transmitters:**
- I did not find some of them.

The authentication of Hadith:
- I did not find the one mentioned.

(2) **[785] The assessment of the reliability of the chain of transmitters:**
- The chain of transmission is good and the hadith is authentic with its follow-ups and supporting evidence. The misrepresentation of Abū Az-Zubayr Muhammad bin Tadrus does not harm it, as Al-Bayhaqi narrated it in "Shu'ab Al-Iman" (7/431, 10860) on the authority of Yazid bin Zurai' who heard it from Ḥajjāj Ṣawwāf, who heard Abu Al-Zubair say that Jabir narrated to them that the Messenger of Allah (peace be upon him) said: "Who is your leader, O Bani Salama?" and he mentioned him in a similar manner. This hadith includes the testimony of Muhammad bin Tadrus Abū Az-Zubayr talking about Jabir and the follow-up of Yazid bin Zurai', who is trustworthy (see "Taqrir Al-Tahdhib" by Ibn Hajar 2/364). This clears up any doubt about him in this hadith.
- Refer to "Tahdhib Al-Kamal" by Al-Mizzi (17/211, 6191) for further reference.

The authentication of Hadith:
- Narrated by Al-Bukhari in "Al-Adab Al-Mufrad" (p. 112, no. 297), and Abu Al-

via Abū Naṣr Aḥmad ibn Muḥammad ibn Al-Ḥusayn, via Abū Al-Khayr Aḥmad ibn Muḥammad ibn Al-Jalīl, via Muḥammad ibn ʾIsmāʿīl Al-Bukhārī, via ʿAbdullāh ibn Abū Al-Aswad, via Ḥumayd ibn Al-Aswad, via Al-Ḥajjāj; referring to Aṣ-Ṣawwāf, via Abū Az-Zubayr, via Jābir ibn ʿAbdullāh, may Allāh be pleased with both, who stated that Allāh's Messenger (PBUH) said **"Who is your chief, O Banū Salamah?"** They replied, "Judd ibn Qays, although we think that he is a miser." He said, **"What illness is worse than miserliness! Your chief is ʿAmru ibn Al-Jamūḥ."**

I was told that once ibn ʿAbbās was sitting with Allāh's Messenger (PBUH) while ten and some odd men came wearing traveling clothes and gave salutation to the Prophet and (the sitting) people, then said: Who is the chief among you? The Messenger of Allāh said "That is Yūsuf ibn Yaʿqūb ibn ʾIsḥāq ibn ʾIbrāhīm". They realized then he was Allāh's messenger, thus, said: O Allāh's Mesenger, isn't there a chief in your nation? He replied "Indeed (there is); (the chief is) a kindhearted man who is given wealth, thus, he brings poor people closer to him, and does not complain"[(1)].

Sheikh Ibn Ḥayyān Al-Asbahani in "Al-Amthal" (p. 57-58, no. 92-93), and Al-Bayhaqi in "Shu'ab Al-Iman" (7/431, 10859), and Al-Siraj and Abu Nuaim in " marifat al-Saḥabah" as in "Al-Isabah" by Ibn Hajar 4/506-507 (5814) on the authority of Ḥajjāj Ṣawwāf.

- Sheikh Al-Albani said in "Sahih Al-Adab Al-Mufrad" (p. 125, no. 227): Authentic.
- This hadith has several follow-ups and supporting evidence from the narrations of Abu Bakr, Abu Hurairah, Anas, and Ibn ʿAbbās, may Allah be pleased with them. Refer to them in "Al-Isabah" by Ibn Hajar 1/426-427, "Shu'ab Al-Iman" by Al-Bayhaqi 7/430-431, " Usd al-ghabah " by Ibn Athir 1/380-381, "Tarikh Baghdad" by Al-Khatib 4/217 (1911), and "Al-Mu'jam Al-Saghir" by Al-Tabarani 1/199 (317).

(1) The narration of Al-Tha'labi is considered a statement (i.e., not a hadith), as the chain of narration is disconnected.

The authentication of Hadith:

- It was narrated by Al-Tabarani in Al-Mu'jam Al-Awsat (7/111), and he said: "No one has narrated this hadith from ibn ʿAbbās except for Ata', and no one has narrated it from Ata' except for Nafi' Abu Hurmuz, and it is singled out by Saʿīd ibn Yahya Al-Lakhmi."
- And Al-Bayhaqi mentioned it in Shu'ab Al-Iman (13/319) and said: "Abu Hurmuz is weak." It was also mentioned in Al-Qawam Al-Sunnah in Al-Targheeb wal-Tarheeb (2/265).

[786][(1)] Muḥammad ibn Al-Qāsim narrated via Muḥammad ibn Aḥmad ibn ʿAqīl, via Abū Ḥāmid Al-Aʿmash, via Aḥmad ibn Al-Yasaʿ, via ibn ʿAyyāsh, via Asad ibn ʿAbdullāh who said to a man among Banū Shaybān: I have been informed that the superior among you is inferior. The man said: We do not grant superiority except for a friendly man who allows us to ride his saddle and spends his wealth for us. Asad then said: Your superior is a high noble.

Almighty's saying "…ḥaṣūran…" is derived from the Arabic root word ḥaṣr i.e., prevention. It is said: ḥaṣartu Ar-Rajul i.e., I prevented the man. ʾIḥṣār Al-ʿAduw i.e., preventing the enemy. Allāh said ﴿…We have made Hell, for the disbelievers, ḥaṣīran﴾ [Al-ʾIsrāʾ: 8] i.e., a prison-bed. It is said when a man keeps his secret and does not reveal it: ḥaṣar i.e., prevent.

Ibn Masʿūd, ibn ʿAbbās, ibn Jubayr, Qatādah, ʿAṭāʾ, Abū Ash-Shaʿthāʾ, As-Suddī, Al-Ḥasan, and ibn Zayd agreed that the word ḥaṣūr refers to the man who does not have intercourse with women i.e., preventing himself from desires.

Saʿīd ibn Al-Musayyab and Aḍ-Ḍaḥḥāk stated that it refers to the impotent man whose penis cannot get an erection.

[787][(2)] This interpretation is proved by what ibn Fanjawayh narrated via

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(1) **[786] The assessment of the reliability of the chain of transmitters:**
- There is an obscure narrator in it. Al-Khatib mentioned it in Ghareeb Al-Hadith (3/145), Ibn Abdul Barr in Bahjat Al-Majalis (1/601), and Abū Ḥayyān Al-Tawhidi in Al-Basair wal-Dhakha'ir (5/179) without a chain of narration.

(2) **[787] The assessment of the reliability of the chain of transmitters:**
- Muhammad bin Ibrahim bin Ziyad left the narration.

The authentication of Hadith:
- It was narrated by Al-Tabarani in Al-Mu'jam Al-Awsat (6/333, 6556), Ibn Abi Hatim in Tafsir Al-Quran Al-Azim (2/644), Ibn Adi in Al-Kamil (2/651), and Al-Dhahabi mentioned it in Mizan Al-I'tidal (1/462) on the authority of Al-Hajjaj, in the same wording. Ibn Adi said: "Al-Layth narrated Munkar Hadiths from Al-Hajjaj." See: Dhuhoorat Al-Hafazh by Ibn Tahir Al-Maqdisi (4/1845).
- And Ibn Abi Hatim said: "My father said: No one had this hadith except Al-Ḥajjāj, and it was not in the book of Al-Layth, and Al-Ḥajjāj is a well-known sheikh."

ʿAbdullāh ibn Yūsuf, via Muḥammad ibn ʾIbrāhīm ibn Ziyād, via Abū Al-Ḥārith Muḥammad ibn Salamah Al-Murādī, via Al-Ḥajjāj ibn Sulaymān (who was a trust), via Layth ibn Saʿd, via Muḥammad ibn ʿAjlān, via Al-Qaʿqāʿ ibn Ḥakīm, via Abū Ṣāliḥ, via Abū Hurayrah, may Allāh be pleased with him, who said that: I heard the messenger of Allāh (PBUH) saying **"Everyone will meet Allāh (on the Resurrection Day) after contemplating a sin. Thus, Allāh may punish him for it, if He wills, or have mercy on him, except for Yaḥyā ibn Zakariyyā; he was Sayyidan, ḥaṣūran, and a prophet among the righteous"**. Then the Prophet (PBUH) lowered his hand to a speck on earth. He took it and said: **"His penis was like this speck".**

Al-Mubarrid stated: ḥaṣūr refers to the man who does not involve in playing, diversion, or vanities.

[ʾĀl ʿImrān: 40] He said, ﴿My Lord, how will I have a boy when I have reached old age and my wife is barren?﴾ He [the angel] said, ﴿Such is Allāh; He does what He wills.﴾.

"…and a prophet among the righteous.": When the angels gave Zakariyyā the good news "He said, 'My Lord…" i.e., he said to Gabriel: My Lord, Al-Kalbī and most exegetes stated that. Al-Ḥusayn ibn Al-Faḍl stated: Zakariyyā said that to Allāh Almighty, not to Gabriel.

- And Ibn Abi Shaybah narrated it in Al-Musannaf (11/561, 11956), Al-Tabari in Jami' Al-Bayan (3/255), Al-Hakim in Al-Mustadrak (2/373), and Ibn Abi Hatim in Tafsir Al-Quran Al-Azim (2/643) through the routes of Sa'id ibn al-Musayyib, who said: Ibn Al-As narrated to me that he heard the Messenger of Allah r say... and he narrated it in the same wording without adding anything. Ibn Kathir said in Tafsir Al-Quran Al-Azim (3/57): "So this is more Mawqouf than Marfu'." And al-Suyūṭī said in Al-Durr Al-Manthur (2/39): "It has a stronger chain of narration than the Marfu' one."

The assessment of the reliability of the chain of transmitters:

- In it, Jubayr is very weak.

The authentication of Hadith: In "Al-Jami' li-Ahkam al-Quran" by al-Qurtubi 4/79: from ibn ʿAbbās and Al-Ḍaḥḥāk.

- And see: "Al-Lubab" by Ibn Adel al-Damashqi 5/204, "Al-Waseet" by al-Wahidi 1/434, "Gharaib al-Tafsir" by al-Nisaburi 3/192.

"…how will I have a boy…": how could I got a son? "…when I have reached old age…" Abū ʿUbaydah, Al-Farrāʾ, Al-Muʾarrij, and Al-Mufaḍḍal stated: I has become old.

It was said that it means: old age overtook and weakened me.

Al-Kalbī stated: he was ninety-two years old, and it was said: ninety-nine years old on the day he was told news of the birth.

Juwayber narrated via Aḍ-Ḍaḥḥāk, (via ibn ʾAbbās, may Allāh be pleased with them), who said: he was a hundred and twenty years old, and his wife was of ninety-eight years, that's why Allāh said "…and my wife is barren…" i.e., sterile, who does not give birth.

Alla's saying "…He [the angel] said, "Such is Allāh; He does what He wills…".

If it is said: Why did Zakariyyā (PBUH) deny that? Why did he ask for a sign after the angels had given him the glad tidings? Was that a doubt about Allāh's revelation, or a denial of His ability? which is not applicable to faithful people, let alone the prophets PBUT?

The first answer relies in what ʿIkrimah and As-Suddī stated; that when Zakariyyā heard the angles' call, the Satan whispered to him saying: O Zakariyyā, this voice that you heard is not from Allāh Almighty, rather, it is from Satan to mock you. If it was from Allāh, he would have revealed it to you secretly, just as you called him secretly, and as he reveals to you regarding all matters. Thus, Zakariyyā said that to ward whispers off.

The second answer is: he did not doubt the child, but rather doubted how that would be happen. He said "…how will I have a boy…" i.e., how can I have a son? Will You make me and my wife young? Will You give us a son although we grow old? Will You give me a son from my barren wife? Or from other women? He said that understandingly, not denying it. Al-Ḥasan and ibn Kaysān stated that.

[**ʾĀl ʿImrān: 41**] He said, ﴿My Lord, make for me a sign.﴾ He said, ﴿Your sign is that you will not speak to the people for three days except by ramzā

[gesture]. And remember your Lord much and exalt [Him with praise] in the evening and the morning.﴾.

Allāh's saying "He said, "My Lord, make for me a sign…" i.e., a mark, by which I know the time of my wife's pregnancy, so I increase my worship, thanking you. "…He said, 'Your sign is that you will not speak to the people…" i.e., you will stop talking "…for three days…" i.e., you will be entirely occupied with worship and obedience to me instead. It does not mean he would not be able to speak for three days, but rather it means that he was forbidden to speak. This is proved by Allāh's saying "…And remember your Lord much and exalt in the evening and the morning.", some Qurʾānic meanings' linguists stated that.

Most exegetes stated: his tongue was held to speak as a punishment for asking for a sign after the angels had spoken to him, so he was not able to speak for three days.

"…except by ramzā…" i.e., with signals. Al-Farrāʾ stated: the gesture is done by tongue, without making it clear, which is the hidden silence, like a whisper.

Al-Aʿmash adopted the Qirāʾah of "…ramazā…". ʿAṭāʾ stated: it means fasting for three days, because they used to only spoke with signals when they fast.

"…And remember your Lord much and exalt in the evening and the morning…."

[ʾĀl ʿImrān: 42] ﴿And ⌜remember⌝ when the angels said, ﴿O Maryam! Surely Allāh has selected you, purified you, and chosen you over all women of the world.﴾.

Allāh's saying "And when the angels said…" i.e., only Gabriel "…O Maryam! Surely Allāh has selected you…" i.e., by the birth of ʿĪsā, without a father. "…purified you…" i.e., from having intercourse with any man. As-Suddī stated: Maryam was not menstruating.

"…and chosen you…" i.e., by being dedicated in the mosque "…over all women of the world…" women of the world of their time. No other woman than Maryam was dedicated (to the church).

[ʾĀl ʿImrān: 43] ﴿O Maryam! Be devout to your Lord, prostrate yourself ⌜in prayer⌝ and bow along with those who bow down.﴾.

"O Maryam! Be devout to your Lord…" i.e., obey and prolong your standing in prayer to your Lord, the angels spoke to her verbally.

Al-Awzāʿī stated: when the angels told her that, she stood in prayer, until her feet swelled, and oozed blood and pus "…and bow along with those who bow down…".

[ʾĀl ʿImrān: 44] ﴿That is from the news of the unseen that We reveal to you. You were not with them when they cast their pens to decide who would be Mary's guardian, nor were you there when they argued ⌜about it⌝﴾.

Allāh's saying "That is…" i.e., which I mentioned from the story of Zakariyyā, Yaḥyā, Maryam and ʿĪsā PBUT "…from the news of the unseen…".

"…You…" O Muḥammad "…were not with them…" i.e., presenting "… when they cast their pens…" i.e., their arrows and darts in the water "…who would be Mary's guardian…" i.e., who would care for her and take her in his custody. It is said: they were writing the Torah, thus they threw their pens into the water "…nor were you there when they argued…" i.e., about caring for her.

[ʾĀl ʿImrān: 45] [And mention] when the angels said, ﴿O Maryam, indeed Allāh gives you good tidings of kalimatin [a word] from Him, whose name will be Al-Masīḥ, ʿĪsā, the son of Maryam - distinguished in this world and the Hereafter and among those brought near [to Allāh].﴾.

Allāh's saying "when the angels said, "O Maryam, indeed Allāh gives you good tidings of kalimatin from Him…": Abū As-Sammāl Al-ʿAdawī adopted the Qirāʾh of kilmatin in the whole Qurʾān, which is sound and eloquent.

"…Al-Masīḥ…" i.e., Messiah (is derived from the Arabic root verbs Masaḥa i.e., wipe and clean, or Sāḥa i.e., travel), some exegetes stated that it is an object which based on the morphological criterion faʿīl i.e., he was cleansed of filth, and purified from sins. It was said: he was anointed with blessing. It was said: because he came out of his mother's womb anointed with fat. It was said: because he was flat-footed, who had no soles.

It was said: Gabriel (PBUH) wiped him with his wing (to protect himself from Satan) so that Satan had no way over him at the time of his birth.

Some exegetes stated: the word Masīḥ is a subject (that performs the action of the verb), and he was named so because he used to wipe the sick and they would recover, by Allāh's Will.

Al-Kalbī stated: he was called so because he used to wipe the eyes of the blind, and he would see. It was also said: he was called so because he used to travel and roam the earth, without residing in a place.

Abū ʿAmru ibn Al-ʿAlāʾ stated: Al-Masīḥ means the King. An-Nakhaʿī stated: Al-Masīḥ means a man of truth. Regarding the antichrist, his name is Al-Missīḥ Ad-Dajjāl. Others stated: this is not true, rather the Antichrist is also a Masīḥ, an object, because he has a defective eye, which looks like a protruding grape. It could be a subject too, because he will roam the earth, circumambulating it all, except for Mecca, Medina, and Jerusalem.

The poet cited:

The Masīḥ will kill the Masīkh

Then He clarified and said "…ʿĪsā, the son of Maryam – distinguished in this world and the Hereafter…" i.e., honorable, of prestige and majesty.

[ʾĀl ʿImrān: 46] ﴿He will speak to the people in the cradle and in middle-age and will be of the righteous.﴾.

"…and among those brought near." i.e., to Allāh, "He will speak to the people in the cradle…" i.e., in his infancy before speaking.

[788][(1)] Ibn Fanjawayh narrated via (Aḥmad ibn Jaʿfar ibn Ḥimdān), via Muḥammad ibn ʿImrān ibn Hārūn, via Muḥammad ibn ʾIsmāʿīl ibn Sālim, via Yaḥyā ibn Abū Bukayr, via Shibl, via ʿUmar ibn Abū Sulaymān, via ibn Abū Najīḥ, via Mujāhid who stated: Maryam said: When ʿĪsā and I were alone, he

(1) **[788] The assessment of the reliability of the chain of transmitters:**
- Its chain is unknown, and it is Mursal, and this is a trace that is not significant; it is unnecessary complexity, and Allah knows best, and Ibn Adel Al Dimashqi mentioned it in "Al-Lubab" 5/231 from Mujāhid.

would speak to me and I would speak to him, and if someone distracted me from him, he would glorify Allāh in my womb while I was listening.

Allāh's saying "…and in middle-age…" Muqātil stated: before he was raised to heaven.

Al-Ḥusayn ibn Al-Faḍl stated: "…and in middle-age…" i.e., after descending from heaven.

Ibn Kaysān stated: he (i.e., the angel) told her that he (i.e., ʿĪsā) would stay until he become middle-aged. It was said: he would speak to people in the cradle as an infant, and a middle-aged as a prophet. He gave her good tidings of the prophecy of ʿĪsā, thus, his speech in the cradle is a miracle, and in middle-age a missionary.

"…and will be of the righteous…." i.e., he will be one of the righteous servants.

[ʾĀl ʿImrān: 47] ﴿She said, 'My Lord, how will I have a child when no man has touched me?' He [i.e., The angel] said, 'Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' fayakūn [i.e., and it is]. …﴾.

﴿She said, 'My Lord,…'﴾ i.e., "My Master," she continued talking to Jibrīl, ﴿how will I have a child when no man has touched me?﴾ i.e., no man has had intercourse with me. ﴿He [i.e., The angel] said, 'Such is Allāh;﴾ i.e., what you have said, O Maryam, but Allāh ﴿creates what He wills. When He decrees a matter, …﴾ i.e., When He preordains something, ﴿… He only says to it, 'Be,', and it is.﴾ as He wills.

Some linguists said that mentioning the word ﴿says﴾ here is just for more clarification; it was mentioned because people had been accustomed to using it to show how fast the thing is.

Others said that this [i.e., the occurrence of what Allāh has preordained] already exists in His knowledge, will and ability, even if it is nonexistent. Some scholars of Qirāʾāt adopted reading ﴿fayakūnā﴾ as a response to the imperative [Be].

[ʾĀl ʿImrān: 48] ﴿Wa-yuʿallimuhu [i.e., And He will teach him] writing and wisdom, and the Torah and the Gospel,﴾.

The Almighty's saying, ﴿Wa-yuʿallimuhu﴾ is read like this by the people of Madīnah, Mujāhid, Ḥumayd, Al-Ḥasan, ʿĀṣim and Yaʿqūb. Abū ʿUbayd and Abū Ḥātim adopted the same reading which indicates that the subject is 'He' as it used to be mentioned to refer to Allāh Almighty, like [the pronoun 'He' in] the Almighty's saying, ﴿Such is Allāh; He creates what He wills.﴾.

Al-Mubarrid stated: It [i.e., the pronoun 'He' in the Almighty's saying ﴿He will teach him…﴾] is related to the [above mentioned] subject in the Almighty's saying, ﴿indeed Allāh gives you good tidings﴾ [ʾĀl ʿImrān: 45].

Other scholars adopted reading it ﴿Wa-nuʿallimuhu [i.e., And We will teach him] …﴾. Abū ʿAmr argued for that [qirāʾah (i.e., reading)] by the Almighty's saying, ﴿That is from the news of the unseen which We reveal, [O Muḥammad], to you﴾ [Yūsuf: 102].

﴿…writing…﴾ i.e., handwriting, calligraphy and teachings of the Prophets. ﴿…and wisdom…﴾ i.e., knowledge. ﴿…and the Torah and the Gospel,﴾.

[ʾĀl ʿImrān: 49] ﴿and a Messenger to the Children of Israel [to proclaim,] 'I have come to you with ʾāyah [i.e., a sign] from your Lord: ʾAnnī [i.e., that I] will make for you from clay like the hayʾah [i.e., shape] of aṭ-ṭayr [i.e., birds], breathe into them, and they will become [real] birds, by Allāh's Will. I will heal the akmah [i.e., the blind] and the leper and raise the dead to life, by Allāh's Will. And I will prophesize what you eat and taddakhirūn [i.e., store] in your houses. Surely in this is a sign for you if you are [true] believers.﴾.

﴿and a Messenger to the Children of Israel…﴾ i.e., and make him a Messenger. He [Almighty] did not mention the verb 'make' because the context indicates it, as the poet says:

I saw your husband in the combat

take up a sword and a bayonet

i.e., and hold a bayonet.

Al-Farrāʾ recited [a poetic verse] for a man from ʿAbdul-Qays:

I fed it hay and cool water

till it looked as if its eyes were welling up with tear

i.e., and gave it cool water.

Al-Akhfash stated: You may consider ﴿and﴾ in the Almighty's saying ﴿and a Messenger﴾ as if it is omitted. In this case, the word ﴿Messenger﴾ becomes an adverb describing the verb ﴿teach﴾. Hence, the interpretation is: He will teach him writing to be a Messenger.

Yūsuf (PBUH) was the first Prophet for the children of Israel, while ʿĪsā (PBUH) was the last one.

[789][(1)] Abū Manṣūr Muḥammad ibn ʿAbdullāh Al-Ḥamshādhī narrated via Abū Isḥāq Ibrāhīm ibn ʿAbdullāh Al-Qaṣṣār via Yaʿqūb ibn Yūsuf ibn Al-Faḍl Al-Bukhārī via Ibrāhīm ibn ʿAbdur-Raḥīm via Zakariyyā ibn ʿAdī via Muslim ibn Khālid via Ziyād via Muḥammad ibn Al-Munkadir via Ṣafwān ibn Sulaym that Anas ibn Mālik, may Allāh be pleased with him, said: The Messenger of Allāh (PBUH) said, "I have been sent after eight thousand Prophets: four thousand of them were from the children of Israel.". When he [i.e., ʿĪsā] was sent, he said to them [i.e., the children of Israel], "I…".

Al-Kisāʾī stated: "i.e., I have been assigned [by Allāh] to…" because He [Almighty] assigned him to deliver the Message. Other exegetes said, "i.e., [a Messenger] that I….". It was also said, "i.e., [a Messenger] because I….".

﴿I have come to you with ʾāyah…﴾ i.e., a sign ﴿from your Lord...﴾ that confirms my saying and fulfills my mission.

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(1) **[789] The assessment of the reliability of the chain of transmitters:**
- Its chain is weak and disconnected, Ṣafwān did not see Anas, and his narration from him is not authentic.

The authentication of Hadith: Abu Nuʿaym narrated it in " Hilyat al-Awliyaʾ " 3/162, and Ibn Adi in "Al-Kamil" 1/274, and al-Dhahabi in "Mizan al-I'tidal" 4/103 through al-Zanji with the same narration. And al-Dhahabi weakened this narration.

Al-Farrāʾ and Al-Khalīl stated: The original word is "ʾayyah", but it was hard to pronounce, so it was replaced with ﴿ʾāyah﴾.

Al-Kisāʾī stated: The original word is "ʾāyiyah" like "Fāṭimah", then it became ﴿ʾāyah﴾.

When ʿĪsā said that to the children of Israel, they said: What is it [i.e., the ʾāyah]? He said, ﴿ʾAnnī [i.e., I] …﴾. Nāfiʿ adopted reading it ﴿ʾInnī﴾ to express resuming speaking, but other qurrāʾ [i.e., scholars of Qurʾān recitation] adopted reading it ﴿ʾAnnī﴾ which means 'that I…'.

﴿I will make…﴾ i.e., I will form ﴿for you from clay like the hayʾah [i.e., shape] of aṭ-ṭayr [i.e., birds] …﴾. Az-Zuhrī and Abū Jaʿfar adopted reading it ﴿hayyah﴾, whereas other scholars adopted reading it ﴿hayʾah﴾.

What is meant by hayʾah is the customized image. When someone says, "I have customized something", it means "I have formed and configured it". Abū Jaʿfar adopted reading it "like the hayʾah of aṭ-ṭāyir", but other scholars read it "aṭ-ṭayr".

﴿…breathe into them, …﴾ i.e., into the clay ﴿and they will become [real] birds, by Allāh's Will.﴾. The majority read it as plural because He [i.e., Allāh] has created many birds. The people of Madīnah adopted reading it "ṭāʾir" as singular; they meant a particular kind of birds as he [i.e., ʿĪsā] only made the bat. He singled out the bat because it is the most perfect created bird which indicates the greatest ability; it has breasts and teeth, and it menstruates and purifies.

Wahb stated: It flew as long as it was being watched by people. When it disappeared from their eyes, it fell dead; this is to distinguish the making of the creature from the making of Allāh Almighty, and in order to be known that perfection of creation is [only] for Allāh Almighty.

﴿I will heal the akmah [i.e., the blind] and the leper…﴾ i.e., I will cure them both and make them healthy. There are different opinions on the meaning of "akmah":

ʿIkrimah stated: It is the blind person. Mujāhid and Aḍ-Ḍaḥāk stated: It is the person who can see during the day, but can not see during the night. Ibn ʿAbbās and Qatādah stated: It is who was born blind and has never seen the light. Al-Ḥasan and As-Suddī stated: It is the blind person, and this is known from the words of the Arabs. It is said [in Arabic], "His eye kamahat" [i.e., got blind], and "I kamaht his eye" i.e., I blinded it.

Suwayd ibn Abu Kāhil said:

His eyes got blind till they turned white.

Then he blamed himself that he left.

Ruʾbah said:

And at every procrastinator and evil person, I shouted

so they freaked out like the blind did

﴿and the leper﴾ i.e., who clearly [suffers from leprosy]. He singled out these two [diseases] because they are two defects that every doctor is unable to treat. Medicine was predominant at the time of ʿĪsā (PBUH), so Allāh Almighty showed them the miracle of the same kind [of field in which they used to excel].

Wahb stated: Nearly fifty thousand patients a day gathered at ʿĪsā (PBUH). Whoever could reach him got healed, and who could not, ʿĪsā (PBUH) came to them walking. Rather, he used to heal them with supplication, on the condition of faith.

﴿… and raise the dead to life, by Allāh's Will.﴾. He brought four souls back to life:

Al-ʿĀzir: who was a friend of his. His sister sent for ʿĪsā (PBUH) saying: Your brother Al-ʿĀzir is dying, so come to him. ʿĪsā (PBUH) decided to come to him. There was a three-day journey between both of them. When he and his friends came, they found out that he had died three days before. He said to Al-ʿĀzir's sister: Take us to his grave. She did. When they reached the grave which was in a layered rock, ʿĪsā (PBUH) said: O Allāh, Lord of the seven

heavens and the seven worlds, You have sent me to the children of Israel; inviting them to Your [true] religion and telling them that I raise the dead to life, by Your Will. May You bring Al-ʿĀzir back to life. ʿĀzir got up while his [dead] fluid was dripping. He got out of his grave, stayed alive for a while and a child was born to him.

Ibn Al-ʿAjūz: When he died, he was carried on a bed, passing by ʿĪsā (PBUH). He (PBUH) prayed to Allāh, therefore, Ibn Al-ʿAjūz got up to sit on his bed, came down from the necks of men, put his clothes on, carried the bed on his neck, and returned to his family. He stayed alive for a while and a child was born to him.

Ibnatul-ʿĀshir: When she had died the day before, he was told: Will you bring her back to life? He prayed to Allāh Almighty, therefore, she came back to life, stayed alive for a while and a child was born to her.

Sām ibn Nūḥ, Peace Be Upon them both: When ʿĪsā (PBUH) came to his grave and prayed to Allāh by His Greatest Name, he got out of his grave and he had grayed half of his hair. He asked ʿĪsā (PBUH): Has the Resurrection happened? He said: No, but I have prayed, for you, by Allāh's Greatest Name. At that time, people didn't use to have gray hair, even Sām ibn Nūḥ lived to the age of five hundred and was still a young man. Then he, i.e., ʿĪsā (PBUH) said to him: Die. He said: On the condition that Allāh will grant me protection from the throes of death. He [i.e., ʿĪsā (PBUH)] prayed to Allāh Almighty, therefore he did.

Al-Kalbī stated: ʿĪsā (PBUH) used to raise the dead to life by his saying: O Ever-Living One, O Eternal One.

﴿And I will prophesize…﴾ i.e., tell you ﴿… what you eat…﴾ from which I have not seen ﴿… and [what you] taddakhirūn [i.e., store] …﴾ i.e., what you spare ﴿… in your houses.﴾ in order to eat.

Mujāhid and Ayyūb As-Sikhtiyānī adopted reading it as "tadhkharūn".

Al-Kalbī stated: When ʿĪsā (PBUH) healed the blind and the leper, (and raised the dead to life), people said: It is magic, but he has told us what we eat

and store. He used to tell the man what he ate for his lunch (and dinner).

As-Suddī stated: When ʿĪsā (PBUH) was in the kuttāb [i.e., traditional class], he used to talk to boys about what their parents did for them, then tell a boy [of them]: Go [home], your family have eaten so and so (and they have stored for you so and so). When the boy went to his family crying and asking them, so that they gave him that thing. When they asked him: Who told you about that? He said: ʿĪsā. They locked their children from him and said: Do not play with such magician. They gathered them in a house. When ʿĪsā (PBUH) came to ask for [meeting] them, they said: They are not here. He said: So, who is in the house? They said: They are pigs. ʿĪsā (PBUH) said: They are. When they opened [the door] for them, they found out that they were really pigs. The matter spread among people, so the children of Israel blamed him for that.

When his mother feared for him, she carried him on her burro and fled to Egypt.

Qatādah stated: What is meant here is what happened in the Māʾidah [i.e., table] incident. The sideboard used to descend upon them wherever they were, like manna and quails descended upon others. He ordered people not to betray or harbor [evil] for tomorrow for a calamity that Allāh has afflicted them with, but they betrayed and harbored it. Therefore, He [Almighty] made ʿĪsā (PBUH) tell them what they ate and what they stored from the Māʾidah , then turned them into pigs.

[**ʾĀl ʿImrān: 50**] ﴿And confirming what was before me of the Torah and to make lawful for you some of what ḥurrima [was forbidden] to you. And I have come to you with a sign from your Lord, so fear Allāh and obey me.﴾.

"…Indeed, in that…" i.e., that which I have mentioned to you "…is a sign for you, if you are believers…", "And confirming…" relates to the "…messenger…" in the previous verse. "…what was before me…" i.e., what preceded me "…of the Torah…", "…and to make lawful for you some of what was forbidden to you…" i.e., of meat and grease.

Abū ʿUbaydah stated: it means: all kinds of food that were forbidden to you. The word "…some of…" in Arabic means an amount of something, and sometimes it also means all of it.

A poet cited:

little evil is lesser than little

i.e., little evil is lesser than all of it.

ʾIbrāhīm An-Nakhaʿī adopted the Qirāʾah of "…ḥaruma…" i.e., has become forbidden.

"…And I have come to you with a sign from your Lord…" i.e., what we have mentioned of the signs. He used the singular form (i.e., a sign) because they are all of one type for indication.

"…so, fear Allāh and obey me…".

[ʾĀl ʿImrān: 51] ﴿Indeed, Allāh is my Lord and your Lord, so worship Him. That is the straight path.﴾.

[ʾĀl ʿImrān: 52] When ʿĪsā sensed disbelief from his people, he asked, ﴿Who will stand up with me to Allāh?﴾ Al-Ḥawāriyūn (The disciples) replied, ﴿We are the Helpers of Allāh. We believe in Allāh, so bear witness that we have submitted.﴾.

Allāh's saying "…When ʿĪsā sensed…" i.e., found out, Al-Farrāʾ stated that. Abū ʿUbaydah stated: i.e., knew. Muqātil stated: i.e., perceived, such as Allāh's sayings ﴿…do you perceive a single one of them…﴾ [Maryam: 98], and ﴿And when they perceived Our punishment…﴾ [**Al-Anbiyāʾ: 12**], "… disbelief from his people…" i.e., when they intended to kill him, he asked for assistance and "…asked, "Who will stand up with me for Allāh?".

As-Suddī stated: the reason for this was that when Allāh Almighty sent ʿĪsā (PBUH) to the children of Israel and commanded him to preach, they exiled and expelled him. Thus, he and his mother went out roaming in lands till they reached a village which was ruled by an assaulting tyrant. However, a man from the village hosted them, and treated them kindly. One day that

man entered his house aggrieved and sad while Maryam was (sitting) with his wife. Maryam asked her: What is the matter with your husband? I see him depressed. She replied: don't ask me! Maryam said: tell me, perhaps Allāh Almighty will relieve his distress.

She said: we have a king who imposes a day to provide food and wine for him and his soldiers on every man of us, and whoever does not do that, is punished. Today is our turn but we do not have anything to provide. Maryam said: tell him not to be afraid, (I will command my son) to supplicate to Allāh Almighty for him, so that He will spare him that man's evil. Maryam then talked to ʿĪsā (PBUH) about this, he said: If I do that, (an evil will happen), she said: never mind, he has been kind to us and honored us. ʿĪsā (PBUH) said: tell him, "When that comes close, fill your kettles and jars with water, then let me know." The man did so, and ʿĪsā prayed to Allāh Almighty, thus, the water in the kettles turned into meat and broth, and the water in the jars into wine, which no one has never tasted.

When the king came, he ate and drank the wine, then asked: who brought this wine? The man said: from such and such a land. The king said: my wine came from that land but is not like this one. The man said: It is from another land. When he got mixed up with the king, he became angry. The man then said: (I will tell you; I have) a boy who does not ask Allāh for anything, but He gives it to him, and he prayed to Allāh, Glory be to Him, thus, He made water wine.

The king had a son who was the most beloved to his father and whom the king wanted to succeed, yet he died a few days earlier. He said: A man prayed to Allāh so that He turned water into wine (Thus, his supplication is liable to be accepted) would be able to revive my son. The king called ʿĪsā (PBUH) and asked him (to bring his son back to life). ʿĪsā (PBUH) said: do not do that, because if he lives, an evil will happen. The king said: I do not care; I just want to see him. Then ʿĪsā (PBUH) asked: if I revive him, will you leave me and my mother to go wherever we want? He said: yes, and promised him. ʿĪsā

prayed to Allāh, Glory be to Him, and thus the boy came back to life. When the people of his kingdom saw that, they carried weapons and said: This man consumed our property unjustly, and when his death drew near, he wanted his son to succeed him, so he would consume our wealth wrongfully as his father did! Thus, they fought each other. ʿĪsā and his mother left, and during their way, they passed by the disciples while they were fishing. ʿĪsā (PBUH) asked them: what are you doing? They replied: we catch fish. He said: shall you follow me to catch people? They asked: how is that? and who are you? He replied: I am ʿĪsā, the son of Maryam, the servant of Allāh and His Messenger. When they believed and followed him, they were called the disciples. That is why Allāh said "When ʿĪsā sensed disbelief from his people, he asked, "Who will stand up with me to Allāh?".

As-Suddī, ibn Jurayj, and Al-Kasāʾī stated: "…to Allāh?" i.e., for Allāh.

This is proved by Allāh's saying ﴿…And do not consume their properties into your own…﴾ [**An-Nisāʾ: 2**] i.e., with your own. Al-Ḥasan and Abū ʿUbaydah stated: into means for i.e., for the sake of Allāh.

Allāh's saying "…Al-Ḥawāriyūn replied…": (Exegetes) disagree upon them:

As-Suddī stated: they were sailors, who used to fish. Saʿīd ibn Jubayr narrated the same view via ibn ʿAbbas, may Allāh be pleased with both, who said: they were fishermen, and they were called Al-Ḥawāriyūn because of their white clothes. Abū Arṭāh stated: they were bleachers and were called so because they used to bleach clothes i.e., make it white. ʿAṭāʾ stated: Maryam drove ʿĪsā into various works, the last of which was to bleach with the disciples who were bleachers and dyers. She brought him to their president to learn from him. One day that man had to travel unexpectedly while he had a lot of work to finish, thus, he said to ʿĪsā (PBUH): I must travel for ten days, and these are clothes of different colors (I have marked each one of it) with a thread according to the color into which it would be dyed. You have learned this craft, thus, (I trust you will accomplish all of these) by the time I am back. The man travelled and then

ʿĪsā (PBUH) bleached one barrel with one color. He put all the clothes in the barrel, and said to it: Be, by Allāh's permission, as I want from you. The disciple came back and (found) the clothes are all in one barrel, thus, he -disapprovingly- asked ʿĪsā: what did you do? ʿĪsā replied: I am done with all of it. The man asked: where is it? ʿĪsā replied: in the barrel. He asked: all of it? ʿĪsā replied: yes. The man said: how come! you spoiled all the clothes. ʿĪsā said: get up and have a look! then ʿĪsā brought out a yellow dress, a red dress, and a green dress, etc. each into the color he wanted. The man wondered and thus he knew that this was (a miracle) from Allāh Almighty. He called the people saying: come and see what this man did, and he with his companions believed in ʿĪsā (PBUH). That is why they were called the disciples.

[790][(1)] Ibn Fanjawayh narrated via Muḥammad ibn Al-Ḥasan ibn Bishr, via Aḥmad ibn Muḥammad ibn Ṣadaqah, via ʾIbrāhīm ibn Muʿāwiyah ibn Dhakwān, via Muḥammad ibn Yūsuf Al-Firyābī, via Muṣʿab who stated: the disciples were twelve men, who followed ʿĪsā, son of Maryam, (PBUH). Whenever those disciples became hungry, they would say: O Spirit of Allāh, we are hungry, then he would strike with his hand on the ground -whether it was a plain or a mountain- and bring out two loaves for each person to eat. Whenever they were thirst, they would say: O Spirit of Allāh, we are thirsty, then he would strike with his hand on the ground -whether it was a plain or a mountain- and water comes out, so they drink.

(One day) they asked: O Allāh's Spirit, who is better than us? whenever we wish, we are fed and given to drink, we believe in you, and follow you! He replied: the one who works with his hands and eats from his earnings is better than you.

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(1) **[790] The assessment of the reliability of the chain of transmitters:**
- It includes someone whom I could not find.

The authentication of Hadith:
- Abū Ḥayyān mentioned it in "Al-Bahr al-Muhit" 2/495, and Ibn al-Athir in "Al-Kamil fi al-Tarikh" 1/314-315, and Ibn al-Jawzi in "Zad al-Masir" 1/394 from Mus'ab, in a lengthy and summarized form.

The reporter stated: so, they started washing clothes in return for money.

Aḍ-Ḍaḥḥāk stated: they were called Al-Ḥawāriyūn due to being pure hearted. ʿAbdullāh ibn Al-Mubārak stated: they were called Al-Ḥawāriyūn, because the sign of brightness could be seen on their faces from the effect of worship, Allāh said ﴿…Their sign is in their faces from the effect of prostration…﴾ [**Al-Fatḥ: 29**].

That name is taken from the Arabic root word Ḥawar i.e., whiteness; it is said: Rajulun Aḥwar i.e., a white eyeballed man, a white flour is called Ḥūrāī, whitening anything is called Ḥawartuhū, and a white woman is called Ḥūrāyah.

Ibn Ḥalzah cited:

tell the Ḥawāriyāt to cry for someone else

only barking dogs cry for us

Ḥawāriyāt i.e., the white females.

Ibn ʿAwn stated: a king prepared a banquet and invited people for a meal. While they were eating, he noticed that ʿĪsā's food did not diminish. He asked him: who are you? He replied: I am ʿĪsā, the son of Maryam. The king then said: (I abdicate the throne) and follow you. He set off with those who followed him, and thus those were the disciples.

Al-Kalbī and Abū Rawq stated: Al-Ḥawāriyūn were ʿĪsā's close friends, and they were twelve men. Al-Ḥasan stated: Al-Ḥawāriyūn were the advocates. An-Naḍr ibn Shumayl stated: Al-Ḥawāriyy i.e., man's reliable people.

[791][(1)] Ibn Fanjawayh narrated via Al-Faḍl ibn Al-Faḍl Al-Kindī via

(1) **[791] The assessment of the reliability of the chain of transmitters:**
- In it, ʿAbbās ibn Yazīd is a truthful narrator who makes mistakes.

The authentication of Hadith:
- I did not find it in " Tafsir al-Quran" by ʿAbdur-Razzāq (printed version), and Ibn Abī Ḥātim narrated it in " Tafsir al-Qur'an al-'Azim, " 2/660 from ʿAbdur-Razzāq with the same narration.
- See also: "Ma'alim al-Tanzil" by al-Baghawi 2/43, "Fath al-Bari" by Ibn Ḥajar 7/80.

ʿAbdullāh ibn Quraysh, the ombudsman, via ʿAbbās ibn Yazīd, via ʿAbdur-Razzāq, via Maʿmar, via Qatādah who stated: Al-Ḥawāriyy i.e., a prime minister.

[792][(1)] Al-Ḥusayn ibn Muḥammad narrated via Aḥmad ibn Jaʿfar ibn Ḥamdān, via Masīḥ ibn Muḥammad ibn Masīḥ, via Abū Maʿmar ʾIsmāʿīl ibn ʾIbrāhīm Al-Hadhlī, via Rawḥ ibn Al-Qāsim who said: I asked Qatādah about Al-Ḥawāriyūn, he answered: they are the ones who are suitable for succession.

The Arabs used the word Al-Ḥawāriyy to describe one's reliable persons upon whom he can depend for what he intends. That could be proved by:

[793][(2)] What ibn Fanjawayh narrated via Abū Al-Fatḥ Muḥammad ibn Al-Ḥusayn Al-Azdī, via Abū Yaʿqūb ʾIsḥāq ibn ʾIbrāhīm ibn Naṣr Al-Kindī, via Abū ʿAbdullāh Muḥammad ibn ʿAbdul-Wahhāb ibn Yaḥyā, via Yūsuf ibn Bahlūl, via Qarrān ibn Tammām, via Hishām ibn ʿUrwah, via his father, via ʿĀʾishah, may Allāh be pleased with her, who said that Allāh's Messenger (PBUH) said **"Every Prophet has a Ḥawāriyy (sincere supporter or disciple) and my Ḥawāriyy is Az-Zubayr".**

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(1) **[792] The assessment of the reliability of the chain of transmitters:**
- Some narrators are missing.

The authentication of Hadith:
- Al-Tabari narrated in " Jāmiʿ al-bayān " 3/287, and Ibn Abī Ḥātim in "Tafsir al-Quran al-'Adhim" 2/659, from Qatadah with the same wording.

(2) **[793] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is weak due to Muhammad bin Al-Ḥusayn Al-Azdī , who is reliable, not being supported in this chain.

The authentication of Hadith:
- I couldn't find who narrated this hadith with this chain of narrators, but Al-Bukhari mentioned it in several places in his "Sahih" including in the Book of Jihad, in the chapter of the virtue of the vanguard (2846), and Muslim in the Book of Virtues of the Companions, in the chapter of the virtues of Talha and Zubayr (2415), and Al-Bayhaqi in "Dala'il al-Nubuwwah" 3/431, and Ibn Hibban in his "Sahih" as in "Al-Ihsan" 15/443 (6985) through other chains, from Muhammad bin al-Munkadir, from Jabir bin Abdullah who said: The Prophet (peace be upon him) encouraged people to participate in the Battle of the Trench and then the Zubayr was selected. The hadith.

[794][(1)] Aḥmad ibn Fanjawayh narrated via Aḥmad ibn Muḥammad ibn ʾIsḥāq As-Sunnī, via Ḥāmid ibn Shuʿayb, via Surayj ibn Yūnus, via Abū Sufyān, via Maʿmar, via Qatādah who stated: all the Ḥawāriyūn were from Quraysh; Abū Bakr, ʿUmar, ʿUthmān, ʿAlī, Ḥamzah, Jaʿfar, Abū ʿUbaydah ibn Al-Jarrāḥ, ʿUthmān ibn Maẓʿūn, ʿAbdur-Raḥmān ibn ʿAwf, Saʿd ibn Abū Waqqāṣ, Ṭalḥah ibn ʿUbaydullāh, and Az-Zubayr ibn Al-ʿAwwām, may Allāh be pleased with all of them.

He stated: the Ḥawāriyūn and their names are (found) in Sūrat Al-Māʾidah.

"…We are the Helpers of Allāh…" i.e., supporters of Allāh's religion and Messenger. "…We believe in Allāh, so bear witness…" O ʿĪsā "…that we have submitted * Our Lord, we have believed in what You revealed…" in Your book "…and have followed the messenger…" i.e., ʿĪsā (PBUH) "…so count us among those who bear witness" i.e., those who bore witness (for your prophets with truth).

ʿAṭāʾ stated: i.e., with the prophets; (because each prophet is a witness to/against his nation). Ibn ʿAbbās, may Allāh be pleased with both, stated: i.e., with Muḥammad and his nation.

[ʾĀl ʿImrān: 54] ﴿And they makarū [planned], but Allāh makara. And Allāh is the best of Al-Mākirīn.﴾.

Allāh's saying "And they makarū, but Allāh makara…" i.e., the disbelievers among the children of Israel, from whom ʿĪsā (PBUH) sensed disbelief, planned to kill ʿĪsā (PBUH).

Al-Makr i.e., planning, after ʿĪsā's people expelled him and his mother from their midst, he returned to them with the disciples, and preached to

(1) **[794] The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy except for the sheikh of the compiler who is a truthful and prolific narrator of reprehensible hadiths.

The authentication of Hadith:
- Al-Baghawi mentioned it in "Ma'alim al-Tanzil" 2/43, and Ibn 'Adil al-Dimashqi in "Al-Lubab" 5/259 from Qatadah with the same wording.

them. Thus, they decided to kill him, and colluded in (assassinating him), that is their makr i.e., cunning.

Qurʾānic meanings' linguists stated: Al-Makr i.e., pursuing corruption in concealment. It is derived from the Arabic root Makara/Amkara Al-Layl i.e., the night darkened.

"…but Allāh makara…" Al-Farrāʾ stated: when Makr is practiced by creatures, it means malice, deceit and cunning, but when it is practiced by Allāh, it means drawing His servants to (destruction), Allāh Almighty said ﴿…We will gradually draw them to destruction in ways they cannot comprehend.﴾ [**Al-Aʿrāf: 182**].

Ibn ʿAbbās, may Allāh be pleased with both, said that the verse means: whenever they commit a sin, we provided them with a new grace.

Az-Zajjāj stated: Makr by Allāh means counting them for their cunning, as Allāh said ﴿Allāh mocks them…﴾ [Al-Baqarah: 15] i.e., Allāh will throw their mockery back at them, and ﴿…but He is deceiving them…﴾ [**An-Nisāʾ: 142**] i.e., causes them to be deceived.

ʿAmru ibn Kulthūm cited:

Let no one feign ignorance, tackling us

Lest we feign greater ignorance, tackling him

[795][(1)] Abū Al-Qāsim ibn Ḥabīb reported via Abū ʿAbdullāh ibn Muḥammad ibn ʿAbbād Al-Baghdādī who stated: a man asked Junayd, may Allāh have mercy upon him: how can Allāh ascribe makr (i.e., cunning) to Himself, while He has disdains crafty people? He replied: I don't know what you're saying, but so-and-so Aẓ-Ẓahrānī cited:

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(1) **[795] The assessment of the reliability of the chain of transmitters:**

- The sheikh of the compiler is mentioned in it. Al-Hakim, ibn ʿAbbād, and Al-Jundayd did not mention any criticism or praise about him.

The authentication of Hadith:

- Abū Ḥayyān mentioned it in "Al-Bahr al-Muhit" 2/496 briefly, and Al-Alusi in "Ruh al-Ma'ani" 1/192, citing it as an example of the disagreement among the scholars regarding what the context requires. See also "Sifat al-Safwah" by Ibn al-Jawzi 3/1140.

my soul is yours, I was created to love you

my soul does not contend me except for you

I love you, not partially, but entirely

even if your love keeps me remain motionless

I may disdain a deed from anyone but you

however, I accept that if it is done by you

The man said: I asked you about a verse from Allāh's Book, and you answered me with Aẓ-Ẓahrānī's poet! He said: Woe to you! I have answered you if you are sensible. Leaving them with His cunning is His cunning to them.

Allāh's cunning -especially- in this verse i.e., He cast resemblance on their companion who wanted to kill ʿĪsā (PBUH), but instead, he was killed and crucified, while ʿĪsā (PBUH) was raised to heaven.

Ibn ʿAbbās, may Allāh be pleased with both, stated: a king from the children of Israel wanted to kill ʿĪsā. When the king's aides went to him, he entered a passage with an aperture, thus, Gabriel (PBUH) lifted him from that aperture to the sky.

The king said to a malicious man among them: enter upon him and kill him. Once the man entered the passage, Allāh cast ʿĪsā's resemblance on him, and when he went out to his companions to tell them that ʿĪsā was not in the house, (they killed him and crucified him) thinking that he was ʿĪsā.

Wahb stated: they broke into ʿĪsā's house at night, captured him, and set up a stake to crucify him. When they started to crucify him, the earth became dark, and Allāh Almighty sent the angels, who saved him. Thus, they crucified a man named Judah instead, and he was the one who led them to him. That was because ʿĪsā (PBUH) gathered the disciples that night and advised them, (then he said): one of you would betray me before the cock crows, and sell me out for a few dirhams, then they left him and separated. While the Jews were searching for him, one of the disciples came to them and asked: how much would you pay for someone who guides you to the Messiah? They gave him

thirty dirhams and he guided them to ʿĪsā. When the man entered the house, Allāh cast ʿĪsā's resemblance over him and raised ʿĪsā (PBUH) (to the sky). The Jews took the man who said: I am the one who led you to him, but they did not believe, nor did they pay any heed to what he said, and crucified him, thinking that he was ʿĪsā. When ʿĪsā's resemblant was crucified, ʿĪsā's mother, Maryam, and another woman whom ʿĪsā (PBUH) had prayed for and healed her of madness (by Allāh's will) wept at the crucified.

ʿĪsā (PBUH) came to them and asked: why are you crying? They replied: over you, he said: Allāh Almighty raised me and nothing (only good) happened to me, and this was only made to appear so.

Seven days later, Allāh Almighty ordered ʿĪsā saying: descend upon Maryam Magdalene on her mountain, for no one wept over you than her, and no one grieved over you than her. Let her gather the disciples for you and spread them through the earth as preachers to Allāh (Almighty and Majestic). The mountain lit up when ʿĪsā had been sent down, and Maryam gathered the disciples for him, so he spread them through the earth as preachers, then Allāh Almighty raised him again.

Such night became the Midnight Mass.

In the next day, every disciple spoke with the language of the people to whom ʿĪsā (PBUH) sent him, that is meaning of Allāh's saying: "And they makarū, but Allāh makara. And Allāh is the best of Al-Mākirīn." i.e., the best of punishers.

Historians stated: Maryam conceived ʿĪsā PBUT at the age of thirteen, (ʿĪsā was born) in Bethlehem, Jerusalem, sixty-five years had passed (from the victory of Alexander over the people of Babylon), Allāh revealed to him at the age of thirty, and raised him from Jerusalem on the Night of Decree in Ramadan when he was thirty-three years old, (thus, his prophecy lasted for three years) (and his mother Maryam lived after his ascension for six years).

[**ʾĀl ʿImrān: 55**] [Mention] when Allāh said, ﴿O ʿĪsā, indeed I am mutawaffika and raise you to Myself and purify you from those who disbelieve and make those who follow you superior to those who disbelieve until the

Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.﴾.

Allāh's saying "When Allāh said, "O ʿĪsā, indeed I am mutawaffīka…".

They differed about the meaning of mutawaffīka:

Kaʿb, Al-Ḥasan, Al-Kalbī, Maṭar Al-Warrāq, Muḥammad ibn Jaʿfar ibn Az-Zubayr, ibn Jurayj, and ibn Zayd stated: i.e., I will draw you up "…and raise you…" from the world "…to Myself…" without death. Such view is proved by Allāh's saying ﴿…when You took me up…﴾ [Al-Māʾidah: 117] i.e., draw me up to the sky, while I was alive. That was because his people became Christians after his ascendance, not after his death. Accordingly, the Arabic word tawaffī has two interpretations:

The first: I will raise you up fully to Me, and they would not get to you. Arabs used to say: tawaffaytu or istawfaytu so-and-so i.e., I took it completely.

The second: I will receive you. Arabs used to say: tawaffaytu so-and-so from him i.e., I received it.

Ar-Rabīʿ ibn Anas stated: i.e., I will make you sleep and then left you up to Me during your sleep. This view is proved by Allāh's saying ﴿And it is He who yatawffākum by night…﴾ [**Al-Anʿām: 60**] i.e., make you sleep, because sleep is death's equivalent. It is proven also by Allāh's saying ﴿Allāh yatawffā the souls at the time of their death…﴾ [Az-Zumar: 42]. (Al-Ḥasan stated: i.e., Mutawaffīka from the life and the earth).

ʿAlī ibn Abū Ṭalḥah narrated from ibn ʿAbbās, may Allāh be pleased with both, who stated: i.e., I will take your soul, which is proved by Allāh's saying ﴿Say, 'Your soul will be taken by the Angel of Death…﴾ [As-Sajdah: 11], and Allāh's saying ﴿…Whether We show you some of what We threaten them with, or cause you to die…﴾ [Ghāfir: 77].

Accordingly, there are two interpretations:

The first: what Wahb stated: Allāh Almighty, took ʿĪsā's soul three hours before the Jews reached him, then raised him.

Ibn ʾIsḥāq stated: the Christians claim that Allāh Almighty took his soul seven hours earlier, then brought him back to life and raised him.

The second: what Aḍ-Ḍaḥḥāk and some Qurʾānic meanings' linguists stated: there is a deferment and a precedent in such sentence, meaning: I will lift you up to Me, and purify you from those who disbelieve, then I will cause you to die after sending you down (from heaven) (to earth; according to the consensus of the Muslims that Allāh Almighty raised ʿĪsā, and the Jews did not kill him), such as Allāh's saying ﴿And if not for a word that preceded from your Lord, it would have been an obligation and a specified term﴾ [ṬāḤā: 129] the implicit meaning is: And if not for a word that preceded from your Lord and a specified term, it (i.e., punishment) would have been an obligation (due immediately).

A poet cited

O palm tree with veins

upon you, Allāh's mercy and peace

i.e., peace and Allāh's mercy be upon you.

Abū Hurayrah, may Allāh be pleased with him, narrated via Allāh's Prophet (PBUH) who said "The prophets are paternal brothers; their mothers are different, but their religion is one. I am the nearest of all the people to ʿĪsā, the son of Maryam, both in this world and in the Hereafter, because there was no prophet between me and him, he will descend (to the earth) upon my nation, and my successor among them. When you see him, recognize him: a man of medium height, reddish fair, with lank hair, looking as if drops were falling down from his head though it will not be wet, wearing two light yellow garments. He will break the cross, kill swine, and abolish jizyah. He would certainly pronounce Talbiyah for Ḥajj or for ʿUmrah or for both (simultaneously as a Qirān) in the valley of Rawḥāʾ. He will fight the people for the cause of Islam until Allāh perishes all kings in his time. Allāh will also perish the Christ of delusion, the antichrist liar in his time. Tranquility will spread over the earth so that lions graze with camels, tigers with cows, wolves

with sheep, and boys play with snakes, without harming each other. And (the Antichrist) will live on the earth for forty years", in Kaʿb's narration: "he will live for twenty-four years".

Then he will get married and a child is born for him, then he dies, and Muslims pray for him, and bury him in the room of the Prophet (PBUH)[1].

(1) **The authentication of Hadith:**

- Al-Tabari narrated it in "Jami' al-Bayan" 3/291 through al-Hasan bin Dinar from Qatadah, from 'Abd al-Rahman bin Adam, from Abu Hurayrah who said: The Messenger of Allah (peace be upon him) said: "The prophets are brothers from one father, but their mothers are different; their religion is one though." He mentioned similar things.
- Sheikh Ahmad Shakir said: Its chain of narrators is very weak... Al-Hasan bin Dinar al-Basri is a liar, and his narrations are not reliable. (Jami' al-Bayan) by al-Tabari 6/459 margin number (1). See also "Al-Itqan" by al-Suyuti 5/1983. Al-Hasan ibn Dinar, Abu Sa'id Al-Basri: Abu Hatim said, "Metruc, liar."
- See: "Al-Jarh wa Al-Ta'dil" by Ibn Abi Hatim 3/12, "Mizan Al-I'tidal" by Al-Dhahabi 2/10, and narrated by Imam Ahmad in "Al-Musnad" 2/406 (9270), and Al-Hakim in "Al-Mustadrak" 2/595 through the route of Affan, from Hammam, from Qatada with this wording, and it does not include "And my caliphate is among them." Al-Hakim said, "This is a sound Hadith and they did not narrate it." Ibn Hajar said in "Fath Al-Bari" 6/493: "Its chain is authentic." Therefore, his saying "And my caliphate is among them" is a disapproved wording from a man who is abandoned, a liar who is not trustworthy.
- See: "Al-Bidayah wa Al-Nihayah" by Ibn Kathir 2/98-99, " Tafsir al-Qur'an al-'Azim, " by Ibn Kathir 4/348, "Fath Al-Bari" 6/492-493. This Hadith has been confirmed as sound and established. Ahmad, Al-Bukhari, and Muslim all narrated it from different routes from Abu Hurairah, including: what Imam Ahmad narrated in "Al-Musnad" 2/260, 463, 482 (7529, 9974, 10258), and what Al-Bukhari narrated in the book of the Hadiths of the Prophets, chapter: "And Mention in the Book Maryam" (2442), and what Muslim narrated in his "Sahih" in the book of virtues, chapter: the virtues of Jesus, peace be upon him (2365), from Abu Hurairah who said that the Prophet r said, "I am the closest of people to Jesus. The prophets are paternal brothers, and there is no prophet between me and Jesus."
- See: "Al-Bidayah wa Al-Nihayah" by Ibn Kathir 2/98-99. The descent of Jesus, peace be upon him, at the end of time is something that Muslims do not disagree upon due to the authentic Hadiths that have been transmitted from the Prophet r about it. This is a necessary belief in the religion that cannot be denied, as indicated by the people of knowledge from the early generations and the later generations.
- See: "Al-Jami' li Ahkam Al-Quran" by Al-Qurtubi 4/101, "Tafsir Al-Quran Al-Azim" by Ibn Kathir 4/346, "Al-Jami' fi Al-Sunan" by Al-Qayrawani (p. 141).

Al-Ḥusayn ibn Al-Faḍl was asked: do you find the descent of ʿĪsā from heaven in the Qurʾān? He replied: yes, Almighty's saying "…and in middle-age…" [ʾĀl ʿImrān: 46] he had not grown old in this world, but it means: and at full age after his descent from the sky.

[796][(1)] Ibn Fanjawayh narrated via Al-Ḥusayn ibn Muḥammad ibn ʿAlī, via Muḥammad ibn Mālik ibn Al-Ḥasan, via ʿAbduṣ-Ṣamad ibn Al-Ḥakam, via Abū ʿAlī Al-Ḥasan ibn ʾIbrāhīm Al-ʿAkkī from ʿAkkah, via Al-Ḥusayn ibn Ḥarb Aṣ-Ṣūrī, via ʿAlī ibn Hāshim, via Khālid ibn Yazīd, via Muḥammad ibn ʾIbrāhīm, that Abū Jaʿfar, the Commander of the Faithful, narrated via his forefathers, via his great-grandfather ibn ʿAbbās, may Allāh be pleased with both, said that Allāh's Messenger (PBUH) said "How can a nation perish when I am at its beginning, ʿĪsā is at its end, and the Mahdī from my family is in the midst of it!".

Abū Bakr Muḥammad ibn Mūsā Al-Wāsiṭī stated: it means: I will sweep all your desires and inclinations away.

Well said! because when ʿĪsā (PBUH) was raised to the heaven, his condition became like that of angels.

"…and raise you to Myself…" Al-Bunānī and Ash-Shaybānī stated: while ʿĪsā (PBUH) was on the Mount of Olives, a wind blew, thus, he trotted, so

(1) **[796] The assessment of the reliability of the chain of transmitters:**

- Its chain includes individuals who are not mentioned with criticism or praise, and those whom I could not find any information about. Additionally, the fathers of Al-Mansur are unknown and unidentifiable.

The authentication of Hadith:

- Abu Nuaim has mentioned it in "Akbar al-Mahdi", as in "Al-Hawi lil Fatawi" by Al-Suyūṭī 2/134, "Al-Tasreeh" by Al-Kashmiri (p.181), "Al-Siraj al-Muneer bi Sharh al-Jami al-Saghir" by Al-Azeezi (3/196), from ibn ʿAbbās, in a similar manner, but they did not mention its chain of narrators.
- Sheikh Al-Albani said in "Da'eef Al-Jami Al-Saghir" (p.690) (4780), footnote (1): fabricated... and I judged it as such, due to its contradiction with the authentic reports of the descent of Jesus, peace be upon him. The prayer will be led by Al-Mahdi, may Allah be pleased with him, and he will be followed, so how can Jesus be in the end of the prayer, while Al-Mahdi is in the middle?
- See also: "Al-Mudawi" by Ibn Sadeeq Al-Ghamari 5/286 (2833), " Fayḍ al-qadīr " by Al-Manawi 5/383 (7384), " Al Manar Al Munif " by Ibn Qayyim (p.652).

Allāh Almighty raised him while he was wearing an armor of hair.

Ibn ʿAbbās, may Allāh be pleased with both, said: Mūsā (PBUH) wore nothing but wool until he was taken, and ʿĪsā (PBUH) wore nothing but hair until he was raised.

Ibn ʿUmar said: we saw the Prophet (PBUH) smiling during the circumambulation, when he was asked about that? He said: ʿĪsā met me during the circumambulation, and with him were two angels.

It was said: i.e., I will raise your rank in Paradise, and will bring you close to Me by honoring you.

"…and purify you from those who disbelieve…" i.e., I will take you out from among them, and save you from them.

"…and make those who follow you superior to those who disbelieve until the Day of Resurrection..."

Ar-Rabīʿ, Qatādah, Ash-Shaʿbī, Muqātil, Al-Kalbī, and As-Suddī stated: these are the people of Islam from among prophet Muḥammad's nation who followed his religion and Sunnah. By Allāh, whoever claimed him as a Lord, did not follow him, may He be glorified and exalted to have a son. Thus, they will become dominant and subjugating with glory, strength, evidence and argument against the unbelievers.

Aḍ-Ḍaḥḥāk and Muḥammad ibn Abān stated: i.e., the disciples would be prevailed over the unbelievers. It is said: they are the Byzantines.

Ibn Zayd stated: He would make the Christians dominant over the Jews. No land in which there are Christians except that they are prevailed over the Jews while the Jews are humiliated and overpowered. According to these two views: the meaning of following is to declare and love the religion and faith.

"…Then to Me is your return…" in the Hereafter "…and I will judge between you concerning that in which you used to differ" i.e., about religion and ʿĪsā.

[ʾĀl ʿImrān: 56] ﴿And as for those who disbelieved, I will punish them with a severe punishment in this world and the Hereafter, and they will have no helpers.﴾.

"And as for those who disbelieved, I will punish them with a severe punishment in this world…" by killing, captivity, tribute and humiliation "…and the Hereafter…" by getting them into the Hell "…and they will have no helpers…".

[ʾĀl ʿImrān: 57] ﴿But as for those who believed and did righteous deeds, fayuwaffīhim their rewards, and Allāh does not like the wrongdoers.﴾.

"But as for those who believed and did righteous deeds, fayuwaffīhim their rewards…" Al-Ḥasan and Ḥafṣ adopted the Qirāʾah of "…fayuwaffīhim…" with yā i.e., He will give them in full their rewards, while the rest (reciters) adopted the Qirāʾah of "…fanuwaffīhim…" with nūn i.e., We will give them in full their rewards.

"…and Allāh does not like the wrongdoers".

[ʾĀl ʿImrān: 58] ﴿This is what We recite to you of the signs and the Wise Remembrance.﴾.

"…This…" i.e., This is what I mentioned to you from the news of ʿĪsā, the son of Maryam "…We recite to you of the signs and the Wise Remembrance….": (The Prophet (PBUH) said: "It is the Qurʾān").

It was said: it is the Preserved Tablet, which is attached to the throne from a white pearl "…and the Wise…" i.e., "well perfected and is set clear of falsehood", Muqātil stated.

[ʾĀl ʿImrān: 59] ﴿Indeed, the example of ʿĪsā to Allāh is like that of Adam. He created him from dust; then He said to him, ﴿Be,﴾ and he will be.﴾.

Allāh's saying "Indeed, the example of ʿĪsā to Allāh is like that of Adam. He created him from dust…"

That is because a delegation from Najrān asked: O Allāh's Messenger, why do you insult our friend? He said: what did I say? They said: you said: he is a slave. He said: yes, he is Allāh's servant and Messenger, and the word of Allāh which He bestowed on Maryam, the virgin and celibate. They got angry and said: have you ever seen a person without a father? If you are truthful, then show us the same, thus, Allāh Almighty sent down "Indeed, the example of

ʿĪsā to Allāh…" being created without a father[1] "…is like that of Adam…" being a creation with neither a father nor a mother "…He created him from dust…" end of comparison. "…then He said to him…" i.e., ʿĪsā "…"Be," and he will be." i.e., and he was.

[ʾĀl ʿImrān: 60] ﴿The truth is from your Lord, so do not be among the doubters.﴾.

"The truth is from your Lord…" Al-Farrāʾ stated: i.e., it is the truth, or: this is the truth.

It is said: it means the truth came to you.

"…so do not be among the doubters…."

The address is directed to the Prophet (PBUH) but his nation is the required, because he, (PBUH), was not suspicious about the matter of ʿĪsā (PBUH).

[ʾĀl ʿImrān: 61] ﴿Then whoever argues with you about it after knowledge has come to you - say, 'Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, and let us supplicate to make Allāh's curse befall the liars'﴾.

Allāh's saying "Then whoever argues with you…" i.e., whoever contends and disputes with you, O Muḥammad "…about it…" i.e., concerning ʿĪsā "…after knowledge has come to you…" i.e., that he is the servant of Allāh and His Messenger.

"…Come, let us call our sons and your sons, our women and your women, ourselves and yourselves…" it is said He meant their souls, and also said: He meant the spouses "…and let us supplicate…" "i.e., invoke in supplication against the wrong doer", ibn ʿAbbās stated. Muqātil stated: sincerely invoke

(1) **The authentication of Hadith:**

- Al-Tabari has mentioned it in "Jami' Al-Bayan" 3/295 through the narration of Atiyah al-'Awfi from Ibn ʿAbbās, in a similar manner, and al-'Awfi is weak. See "Al-Itqan" by ibn Al-Suyūṭī 6/2337. Al-Tabari also narrated it in "Jami' Al-Bayan" 3/295-296 through the narrations of Qatada, as-Suddī, and 'Ikrimah, with their chains of transmission being connected.

against the wrong doer. Al-Kalbī stated: strive and sincerely supplicate. Al-Kasāʾī and Abū ʿUbaydah stated: make a mutual imprecation by saying: May Allāh curse the liars among the two of us.

"…to make Allāh's curse befall the liars…" among the two of us about the matter of ʿĪsā (PBUH).

When Allāh's Messenger (PBUH) recited this verse to the delegation of Najrān, and called them for the imprecation they said: let us return and think over it. When they were alone, they asked Al-ʿĀqib, who was a man of good judgment among them: O ʿAbdul-Masīḥ! what is your opinion? He said: by Allāh! you are well-aware, O Christians, that Muḥammad is a prophet sent by Allāh, and that he has brought to you the decisive word about your Companion (ʿĪsā). By Allāh! whenever a nation has entered into imprecation with a prophet, their elders have perished and their youngsters have died. If you do it, we shall surely perish; but, if you turn down, for the love of your religion and (want) to remain on what you have at present, then make peace with the man and go back to your towns.

They came to the Messenger of Allāh (PBUH); and he had come out in the morning carrying Al-Ḥusayn in his lap, holding the hand of Al-Ḥasan, with Fāṭimah walking behind him and ʿAlī, may Allāh be pleased with him, was behind them; and he was saying: "When I pray, you say 'Amen'."

Then the Bishop of Najrān said: O Christians! surely, I see the faces that if they ask Allāh to remove a mountain from its place, He would surely remove it. Therefore, do not do imprecation, otherwise you will perish, and there will not remain any Christian on the face of the earth up to the Day of Resurrection.

Then they said: O Abū Al-Qāsim! we have decided that we should not enter into imprecation against you; and that we leave you on your religion and we remain on our religion. Allāh's Messenger (PBUH) then said "Well! if you refuse imprecation, then accept Islam - you will have (the rights) which (other) Muslims have, and on you shall be (the duties) which are on them",

but they refused. So, the Prophet said "Then I shall fight you". They said: we do not have strength to fight against the Arabs, but we shall make peace with you that you will not fight against us or frighten us; nor will you turn us away from our religion, on the condition that we shall pay to you every year two thousand robes - one thousand in Ṣafar and one thousand in Rajab. Thus, the Prophet (PBUH) made agreement with them on these conditions. He then said, "By Him in Whose hand is my soul! surely destruction had almost descended on the people of Najrān. And if they had entered into imprecation they would have been transformed into monkeys and pigs, and there would have erupted in the valley a conflagration of fire engulfing them all; and surely Allāh would have annihilated Najrān and its inhabitants - even the birds on tree tops". The year would not have ended for all the Christians but they would have perished.

[ʾĀl ʿImrān: 62] ﴿Indeed, this is the true narration. And there is no god except Allāh. And indeed, Allāh is the Almighty, All-Wise.﴾.

Allāh said "Indeed, this…" i.e., that which we have revealed to you "…is the true narration. And there is no god except Allāh. And indeed, Allāh is the Almighty, All-Wise."

[ʾĀl ʿImrān: 63] ﴿If they turn away, then indeed - Allāh is Knowing of the corrupters.﴾.

"If they turn away…" i.e., disregard faith, "…then indeed - Allāh is Knowing of the corrupters." i.e., those who worship other than Allāh, and call people to worship other than Allāh.

[ʾĀl ʿImrān: 64] ﴿Say, 'O People of the Scripture, come to a word that is sawāʾ [equitable] between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh.' But if they turn away, then say, 'Bear witness that we are Muslims'.﴾.

Allāh's saying "Say, 'O People of the Scripture, come to a word that is sawāʾ between us and you…"

Exegetes stated: when a delegation from Najrān came to Medina, they met with the Jews, and both disputed about ʾIbrāhīm (PBUH). Thus, they came to the Prophet (PBUH) and said: O Muḥammad, we disputed about ʾIbrāhīm and his religion. The Christians claimed that he was a Christian and that they followed his religion and they have a closer connection with him than anyone else. The Jews said: he was a Jew and that they followed his religion and they have a closer connection with him than anyone else. The Prophet (PBUH) then said **"Both parties are away from ʾIbrāhīm and his religion, yet he was upright and a Muslim, and I follow his religion, so follow him, and his religion was Islam".**

The Jews said: O Muḥammad, you want us take you as our Lord, just as the Christians took ʿĪsā as their Lord. The Christians said: By God, O Muḥammad, you only want us to say about you what the Jews said about Uzair. Thus, Allāh sent down "Say, 'O People of the Scripture, come to a word…"[(1)]

"…that is sawāʾ…" i.e., that is ʿadl (equitable) "…between us and you…", that was the Qirāʾah which ibn ʿAbbās adopted. Arabs used to say: So-and-so called so-and-so for the sawāʾ i.e., justice. The sawāʾ of anything i.e., its midst, Allāh said ﴿Then he ⌜and the others⌝ will look and spot him in the midst of the Hellfire.﴾ [Aṣ-Ṣāffāt: 55].

A midst is called sawāʾ (in Arabic) because the fairest and best of everything is its midst. It is a descriptive word which sometimes means "straight" when it is written as siwā, Allāh said ﴿…makānan siwā﴾ [ṬāḤā: 58] i.e., at an even place.

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(1) **The authentication of Hadith:**

- Al-Tabari has mentioned it in "Jami' Al-Bayan" 3/305 through the narration of Muḥammad ibn Isḥāq who said: " Muḥammad ibn Abī Muḥammad, the slave of Zayd ibn Thābit, told me that Sa'id ibn Jubayr or 'Ikrimah narrated from ibn ʿAbbās, who said..." and he mentioned a similar narration, with some differences in wording and some additional details. Muhammad bin Abi Muhammad is unknown and unidentifiable. "Mizan Al-I'tidal" by Al-Dhahabi 5/151 mentioned that the narration through the route of the slaves of the family of Zaid is a good route, and its chain of transmission is sound, as mentioned in "Al-Itqan" by Al-Suyūṭī 2/242.

Then He explained the "word" that "…we will not worship except Allāh…" i.e., let us agree that we will not worship except Allāh.

"…and not associate anything with Him and not take one another as lords instead of Allāh…" as the Jews and Christians did.

Allāh said (about them) ﴿They have taken their rabbis and their monks as lords apart from Allāh…﴾ [At-Tawbah: 31]. ʿIkrimah stated: i.e., their prostration to each other. It is stated: i.e., we do not obey anyone when it involves disobedience to Allāh. It was reported: whoever obeys a creature involving disobedience to Allāh, that is as if he prostrated to someone other than Allāh.

"…But if they turn away, then say…" you have to say to them "…Bear witness that we are Muslims…" i.e., faithful to Him. Allāh's Messenger (PBUH) sent such verse to Heraclius, Chief of the Byzantines, saying "From Muḥammad, the slave of Allāh and His Messenger, to Heraclius, ruler of the Byzantines. Peace be upon the one who follows guidance. I call you to Islam. If you become Muslim, you will be safe from the Hellfire, and Allāh will double your reward. If you turn away, then you incur the wrong action of your subjects". Then he mentioned the verse "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh.' But if they turn away, then say, "Bear witness that we are Muslims".

[**ʾĀl ʿImrān: 65**] ﴿O People of the Book, why do you argue about ʾIbrāhīm while the Torah and the Gospel were not revealed until after him? Do you not understand?﴾.

Allāh's saying "O People of the Book, why do you argue about ʾIbrāhīm while the Torah and the Gospel were not revealed until after him?": you claim that he follows your faith, rather, your religions are Judaism and Christianity. Judaism originated by the time the Torah was sent down, and Christianity originated by the time the Gospel was sent down. In fact, the Torah and the Gospel were revealed after the death of ʾIbrāhīm (PBUH) a long time

ago. There was a thousand years between ʾIbrāhīm and Mūsā PBUT, and a thousand years between Mūsā and ʿĪsā PBUT "…Do you not understand?" the refutation of your argument and the invalidity of your allegation.

[ʾĀl ʿImrān: 66] ﴿Hā Antum [Here you are]! You disputed about what you have knowledge of, but why do you now argue about what you have no knowledge of? Allāh knows and you do not know.﴾.

Allāh's saying "Hā ʾAntum…" the reciters of Medinah and Basrah adopted the Qirāʾah of "Antum…" without Hā, the reciters of Mecca adopted the Qirāʾah of "HaʾatumʾatumHaʾatum" without the long vowel ā, the reciters of Kufa and ibn ʿĀmir adopted the Qirāʾah of "Hā Antum" with both the long vowel ā and the hamzah, while the rest (reciters) adopted the Qirāʾah of "Hāntum" with the long vowel ā but without the hamzah.

"…You disputed about what you have knowledge of…" i.e., about the matter of Muḥammad (PBUH) whom they knew from his description in their Book (however, they disputed about that) falsely.

"…why do you now argue about what you have no knowledge of?" about the matter of ʾIbrāhīm (PBUH), who was neither a Jew nor a Christian in your Books "…Allāh knows and you do not know…".

[ʾĀl ʿImrān: 67] ﴿ʾIbrāhīm was neither a Jew nor a Christian, but he was ḥanīfan [one inclining toward truth], a Muslim. And he was not of the polytheists.﴾.

Then Allāh absolved ʾIbrāhīm (PBUH) of their claims, thus, He, Glory be to Him, said "ʾIbrāhīm was neither a Jew nor a Christian, but he was ḥanīfan, a Muslim. And he was not of the polytheists.".

The Ḥanīf i.e., the one who worships Allāh alone, performs Ḥajj, sacrifices, circumcises, and faces the Kaʿbah (while praying). It is the easiest and most beloved of religions to Allāh Almighty, and its followers are the most honored creations by Allāh Almighty.

[ʾĀl ʿImrān: 68] ﴿Indeed, the most worthy of ʾIbrāhīm among the people are those who followed him, this prophet and those who believe. And Allāh is the Ally of the believers.﴾.

Allāh's saying "Indeed, the most worthy of ʾIbrāhīm among the people are those who followed him…".

Ibn ʿAbbās, may Allāh be pleased with both, said: the chiefs of the Jews said: O Muḥammad, by Allāh you knew that we are more deserving of ʾIbrāhīm's religion than you and anyone else, and that he was a Jew, and you have nothing but envy for us, thus, Allāh Almighty revealed this verse.

[797][(1)] ʿAbdullāh ibn Ḥāmid Al-Wazzān narrated via Aḥmad ibn

(1) **[797] [799] The assessment of the reliability of the chain of transmitters:**

- Al-Tha'labi presented the story in three ways, without indicating the differences between the narrators and their phrases, and without referring to the methods of the Hadith scholars in evaluating the chains of transmission. A careful examination of the narrations reveals the following:

1- The first way is the weakest of the three ways regarding Ibn ʿAbbās 's narration. Al-Suyūṭī stated in Al-Itqan (6/2336), where he examined the ways of narrating from Ibn ʿAbbās, that the weakest way is through Al-Kalbī from Abu Salih from Ibn ʿAbbās. If Muhammad bin Marwan Al-Sadi Al-Sagheer's narration is added to it, then it becomes a chain of fabrication, which Al-Tha'labi and Al-Wahidi frequently cite.

2- As for the second way, the chain of transmission is Mursal, because Abdul Rahman bin Ghanem, who is one of the prominent Tabi'een, did not mention the source of his statement.

3- The third way is through Muhammad bin Ishaq's narration. Referring to what Ibn Hisham and other scholars narrated from him in Al-Sīrah al-Nabawiyyah and elsewhere, it becomes clear that there are significant differences in the context, although the phrases all convey the same meaning, except that he did not state the reason for the revelation of the verse.

The authentication of Hadith:

- Abd bin Humaid narrated from Shahr bin Hawshab, as stated in Al-Durr Al-Munthur by Al-Suyūṭī (2/73-74): "Ibn Ghanem told me that when the companions of the Prophet r went to Ethiopia, Amr bin Al-As and Ammarah bin Abi Mu'ayt met them and mentioned something similar." The narration is brief.
- See also: Al-Dhahabi's "Siyar A'lam Al-Nubala" 1/428-443.
- As for the sending of the Quraysh to Ethiopia in search of the emigrants, it has been narrated by a group of scholars through a sound chain of transmission. Ibn Hisham narrated it in Al-Sirah Al-Nabawiyyah (1/334), and Imam Ahmad in Al-Musnad (5/290, 22498), and Al-Bayhaqi in Dalail Al-Nubuwwah (2/301), and Ibn Kathir in Al-Bidayah Wal-Nihayah (3/79-82), and Abu Nu'aim in Hilyat Al-Awliya (1/114-117) through Ibn ʾIsḥāq's narration. Al-Zuhri reported from Abu Bakr bin Abdul

Shādhān, via Jayḥūnah ibn Muḥammad, via Ṣāliḥ ibn Muḥammad, via Muḥammad ibn Marwān, via Al-Kalbī, via Abū Ṣāliḥ, via ibn ʿAbbās.

[798] Shuʿayb ibn Muḥammad Al-Bayhaqī narrated via Makkī (ibn ʿAbdān), via Abū Al-Azhar, via Rawḥ, via ʿAbdul-Ḥamīd ibn Bahrām, via Shahr ibn Ḥawshab, via ʿAbdur-Raḥmān ibn Ghanm, via the Prophet's companions.

[799] Muḥammad ibn Ḥamduwayh narrated via Muḥammad ibn Yaʿqūb, via Aḥmad ibn ʿAbdul-Jabbār, via Yūnus ibn Bukayr, via Muḥammad ibn ʾIsḥāq, they said: by the time Jaʿfar ibn Abū Ṭālib and his brothers among the Prophet's companions migrated to the Negus in Abyssinia and settled there, the Messenger of Allāh (PBUH) migrated to Medina. Later, and due to being defeated on the Day of Badr, Quraysh gathered in the House of Assembly and said: indeed, we have revenge against those who traveled to the Negus among Muḥammad's companions for those of you who were killed in Badr. Thus, collect money and present it to the Negus so that he may surrender those people to you, and let two resource persons be appointed for that. Thus, they sent ʿAmru ibn Al-ʿĀaṣ and ʿUmārah ibn Abū Muʿayṭ with gifts of suede and others. They embarked on a ship till they reach Abyssinia. When they presented themselves before the Negus, they saluted and prostrated to him and said to him: our people are sincere and trustworthy advisers to you, they sent us to warn you against those who settled in your land. Those people follow a liar who came out among us claiming that he is the Messenger of Allāh, but none of us followed him except the inferiors. We boycott and blockaded them in a valley belongs to our land till they starved. When it got worse, he sent his cousin to you to spoil your religion, your kingdom, and your people. So, beware of them, and extradite them to us so that we will spare you their evil.

Rahman bin Al-Harith bin Hisham that Umm Salamah, the wife of the Prophet r, said something similar to the narration, but it did not mention that the story was the reason for the revelation of the verse: "Verily, among mankind who have the best claim to Abraham are those who followed him" (3:68).

- Al-Haythami stated in Majma' Al-Zawa'id (6/74-77): "Ahmad and his narrators, except for Ibn ʾIsḥāq, narrated it with a sound chain of transmission."

The sign of that is that when they enter upon you, they will neither prostrate to you, nor do they greet you with the greeting that people normally greet you with, out of denial of your religion and traditions.

He said: the Negus called them, and when they came, Jaʿfar shouted at the door: the Party of Allāh is seeking your permission, then the Negus said: command that caller to repeat himself, so Jaʿfar did. The Negus said: Okay, enter into the protection of Allāh and His safety. The matter which distressed ʿAmru ibn Al-ʿĀaṣ who looked at his friend and said: don't you hear how they make peace with Allāh's party and what the Negus answered them with? Then they entered upon him without prostrating. Upon that ʿAmru ibn Al-ʿĀaṣ said: do you not see that they acted arrogantly to prostrate themselves to you? The Negus asked: what prevented you from prostrating to me and greeting me with the salutation with which those who came to me from the horizons of the earth greet me? They responded: we prostrate only to Allāh Who created you and made you king, as for prostrating to other than Allāh, that was certainly our greeting in those days when we used to worship idols. Then Allāh sent amongst us a truthful prophet who commanded us with a greeting that we are contented with, that is the Salām; the greeting of the people of paradise. the Negus then realized they are the party of Allāh in truth, and that what they were speaking with is in the Torah and the Gospel.

The Negus asked: who was the shouter at the door "The Party of Allāh is seeking your permission"? Jaʿfar replied: that was me. He said: speak! Jaʿfar said: you are a king and one of the People of the Book, neither it is appropriate to speak much in your presence, nor to be biased. I want to represent my group, so ask these two men to let one of them speak and let the other listen so that you can hear our dialogue.

ʿAmru said to Jaʿfar: speak! Jaʿfar said to the Negus: ask these two men are we slaves or free? If we were slaves, extradite us to our masters. The Negus asked ʿAmru: are they slaves or free? ʿAmru replied: they are free and honorable. The Negus said: they survived from slavery.

Jaʿfar said: ask them: did we shed blood unjustly, so he would take revenge on us? ʿAmru replied: no, not even a drop.

Jaʿfar said: ask them: did we take people's money unjustly so we should repay it? The Negus said: O ʿAmru, if it is a quintal of gold, then I will pay it. ʿAmru replied: no, not even a carat. The Negus then asked: what do you need from them?

ʿAmru replied: we and they were following the same religion; the religion of our forefathers, but they recanted and embraced another one, while we adhered to ours. Thus, our people sent us to you so that you would extradite them to us.

The Negus asked Jaʿfar: what is your old religion and what is that new religion you embraced? Speak the truth!

Jaʿfar, may Allāh be pleased with him, said: for the religion that we recanted, it was the religion of Satan; we used to disbelieve in Allāh Almighty and worship stones. As for the religion we embraced, it is Islam, the religion of Allāh, the Mighty and Sublime, who sent His Messenger (PBUH) with it and with a book like the book of the son of Maryam, confirming it.

The Negus, may Allāh be pleased with him, said: O Jaʿfar, hang on! you have spoken a great matter. Then the Negus ordered the bell to be sounded, so every priest and monk gathered to him. When they gathered, he asked: I adjure you by God who sent down the Gospel to ʿĪsā (PBUH), do you find between ʿĪsā (PBUH) and the Day of Resurrection a prophet sent? They replied: yes, ʿĪsā told us about him and said: whoever believes in him has believed in me, and whoever disbelieves in him has disbelieved in me. The Negus asked Jaʿfar: what does this man say to you? what does he command you to do? and what does he forbid you from? Jaʿfar replied: he recites the Book of Allāh Almighty to us, enjoins upon us what is right, prohibits us from what is wrong, enjoins us to be kind to neighbors, upholding ties of kinship, being kind to the orphan, and commands us to worship Allāh Almighty alone with no partner.

He said: recite to me something of what he recites to you! Thus, Jaʿfar recited Sūrahs Al-ʿAnkabūt and Ar-Rūm to him. The eyes of the Negus and his companions overflowed with tears, and he said: Oh Jaʿfar, recite more from this good speech, so he recited Surah Al-Kahf. ʿAmru wanted to make the Negus angry, thus, he said (to Jaʿfar): you insult ʿĪsā and his mother. (The Negus said: what do you say about ʿĪsā and his mother?). Then Jaʿfar recited Sūrah Maryam to them, and when he mentioned the story of ʿĪsā and Maryam PBUT, the Negus lifted a thread of his toothpick as big as the eye could see and said: by Allāh, Christ did not add more than what he says; this is like that. Then he turned to Jaʿfar and his companions and said: go, you are welcomed in my land. He added: you are safe, whoever insults or hurts you, will be fined. Then he said: rejoice, and do not be afraid, as there is no fear today for the party of ʾIbrāhīm (PBUH). ʿAmru asked: O Negus, who is the party of ʾIbrāhīm? He replied: those people, their companion, and whoever followed them. The polytheists denied that, and claimed (their follow to) the religion of ʾIbrāhīm. The Negus returned to ʿAmru and his friend the properties they presented, and said: your gift to me is only a bribe, so take it. Allāh made me a king and did not take a bribe from me. Jaʿfar, may Allāh be pleased with him, said: we left and we were (hosted) in the best house and the most generous neighborhood. On that day, Allāh sent down to His Messenger (PBUH) while he was in Medina regarding their dispute about ʾIbrāhīm (PBUH) His saying "Indeed, the most worthy of Abraham among the people are those who followed him…" following his religion and faith "…this prophet…" i.e., Muḥammad (PBUH), "… and those who believe. And Allāh is the Ally of the believers".

[800][(1)] Shuʿayb ibn Muḥammad narrated via Makkī ibn ʿAbdān, via

(1) **[800] [801] The assessment of the reliability of the chain of transmitters:**
- Authentic.

The authentication of Hadith:
- Saq al-Tha'labi narrated the hadith from the route of Ruha ibn Ubaydah, and from the route of Yahya and Abdulrahman, from Sufyān, from his father, from Abū Aḍ-Ḍuḥā, from Masrūq, from Abdullah. However, the wording of Imam Ahmad does not mention Masrūq.
- As for the hadith of Ruha ibn Ubaydah:

Aḥmad ibn Al-Azhar, via Rawḥ (ibn ʿUbādah), via Sufyān Ath-Thawrī.

[1)[801) Ibn Fanjawayh narrated via Abū Bakr ibn Mālik Al-Qaṭīʿī, via ʿAbdullāh ibn Aḥmad ibn Ḥanbal, via his father, via (Yaḥyā and ʿAbdur-Raḥmān), via Sufyān, via (his father), via Abū Aḍ-Ḍuḥā, via Masrūq, via ʿAbdullāh, may Allāh be pleased with him, who said that Allāh's Messenger (PBUH) **said "Every Prophet had an ally among the Prophets. My ally is my father ʾIbrāhīm the Khalil of my Lord."** Then he recited "Indeed, the most worthy of Abraham among the people are those who followed him, this prophet and those who believe. And Allāh is the Ally of the believers".

[ʾĀl ʿImrān: 69] ﴿A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they are unaware.﴾.

Allāh's saying "A faction of the People of the Scripture…" was revealed regarding Muʿādh ibn Jabal, Ḥudhayfah ibn Al-Yamān, and ʿAmmār ibn

- It was narrated by al-Tirmidhi (2995) in the book of Tafsir al-Quran, in the chapter on Surah Al-Imran. Ibn Abi Hatim in Al-'Ilal (2/63, 1677) narrated it from Sufyān, from his father, from Abū Aḍ-Ḍuḥā from Masrūq, from Abdullah with the same wording. Ibn Abi Hatim asked his father and Abu Zur'ah about this hadith, and they answered that it is incorrect. It was narrated by the trustworthy narrators of the companions of al-Thawri from al-Thawri, from his father, from Abū Aḍ-Ḍuḥā, from Abdullah, from the Prophet r with the same meaning, but there is no mention of Masrūq in it.
- As for the hadith of Yahya bin Said al-Qattan and Abdulrahman bin Mahdi:
- It was narrated by Ahmad in Al-Musnad (1/429-430, 4088), connected, and by Ibn Abi Hatim in Tafsir al-Quran al-Azim (2/326, 731) from Abdulrahman bin Mahdi, from Sufyan, from his father, from Abu al-Dhahhak , with Ibn Mas'ud, and there is no mention of Masruq in it.
- Al-Tirmidhi said: "This is the most authentic."
- Sheikh Ahmad Shakir said: "This hadith was narrated in the collections in both connected and disconnected forms, and the connected form increases its credibility, so it is acceptable... Rather, it appears to me that this is not a disagreement on Sufyan, and that Sufyan was the one who sometimes connected it and sometimes disconnected it, and there are many similar cases in the chains of narrators." In summary.
- See: Jami' al-Bayan by al-Tabari (6/498-499).

Yāsir, may Allāh be pleased with all of them, when the Jews encouraged them to embrace their religion(1), and the story passed in Sūrah Al-Baqarah.

Thus, Allāh revealed "A faction of the People of the Scripture wish…" i.e., a group of the Jews hope "…they could mislead you…" i.e., they make you recant your religion, and turn you back to disbelief.

Muḥammad ibn Jarīr Aṭ-Ṭabarī stated: i.e., they could destroy you, as Al-Akhṭal cited:

you were the speck in a murky frothy wave

The coming flings it, thus it was astray

i.e., it was destroyed.

"…But they do not mislead except themselves, and they are unaware…".

[ʾĀl ʿImrān: 70] ﴿O People of the Scripture, why do you disbelieve in the verses of Allāh while you witness﴾.

Allāh's saying "O People of the Scripture…" i.e., the Jews and the Christians "…why do you disbelieve in the verses of Allāh…" i.e., the Qurʾān and the detailed description of prophet Muḥammad (PBUH) "… while you witness…" i.e., that his description is mentioned in the Torah and the Gospel.

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(1) **The authentication of Hadith:**

- Miqatil mentioned it in his Tafsir (exegesis) 1/283, and it was also mentioned in the exegesis of Surat al-Baqarah, Al-Baghawi in Ma'alim al-Tanzil 2/53, Al-Zamakhshari in Al-Kashaf 1/436, Al-Naysaburi in Ghareeb al-Quran 1/363, and Al-Zayla'i in Takhrij Ahadith wa Athar al-Kashaf 1/78-79 that the verse was revealed about a group of Jews, at length, and it does not include Ma'adh bin Jabal.
- Al-Zayla'i said: it is rare and it is like this in Tafsir al-Tha'labi, without a chain of narration or a narrator.
- Ibn Ḥajar said in Al-'Ijab fi Bayan al-Asbab 1/356: I did not find it with a chain of narration.
- Abū Ḥayyān said in Al-Bahr al-Muhit 2/488: All the interpreters agree that it was revealed about Ma'adh bin Jabal, Ḥudhayfah, and ʿAmmār, inviting the Jews of Bani al-Nadir, Qurayzah, and Qaynuqa' to their religion.
- Refer to Al-Jami' li Ahkam al-Quran by Al-Qurtubi 4/110.

[ʾĀl ʿImrān: 71] ﴿O People of the Scripture, why do you talbisūna [confound] the truth with falsehood and conceal the truth while you know?﴾.

"O People of the Scripture, why do you talbisūna…" i.e., mix "…the truth with falsehood…" i.e., Islam with Judaism and Christianity, ibn Zayd stated: the Torah that was revealed to Mūsā (PBUH) "…with falsehood…" that which you changed, distorted, spoiled, and wrote with your own hands.

"…and conceal the truth while you know?" that Muḥammad is the messenger of Allāh, and his religion is the truth.

Abū Mijlaz adopted the Qirāʾah of "tulabbisūna", while ʿUbayd ibn ʿUmayr adopted the Qirāʾah of "talbisū" which is not correct.

[ʾĀl ʿImrān: 72] ﴿And a faction of the People of the Scripture said 'Believe in that which was revealed to the believers wajh [at the beginning of] the day and reject it at its end that perhaps they will return'﴾.

Allāh's saying "And a faction of the People of the Scripture said "Believe…": As-Suddī and Al-Ḥasan stated: twelve men from the Jews of Khaybar (and from ʿUraynah) colluded and said to each other: enter into the religion of Muḥammad at the beginning of the day with tongue without belief, and disbelieve in it at the end of the day, then say "we looked Muḥammad's religion up in our books, and consulted our scholars, but found out that Muḥammad is not that (described messenger in the books), thus, his lies and falsehood of his religion emerged". If you do that, his companions will doubt their religion and accuse it. They would say: they are the People of the Scripture, and they are more knowledgeable about it than us, thus, they may recant their religion and adopt yours.

Mujāhid, Muqātil, and Al-Kalbī stated: this verse was revealed regarding the Qiblah; when it was directed towards the Kaʿbah, it was difficult for the Jews, being different. Thus, Kaʿb ibn Al-Ashrāf said to his companions: believe in what was revealed to Muḥammad regarding the Kaʿbah, and pray towards it at the beginning of the day, then disbelieve in the Kaʿbah at the end of the day, and return to your Qiblah, the Rock, perhaps they would say: these

are the People of the Scripture, and they are more knowledgeable than us, so perhaps they would return to our Qiblah.

Thus, Allāh Almighty warned His Prophet (PBUH) about the deception of those people, and revealed to him their secret "And a faction of the People of the Scripture said 'Believe in that which was revealed to the believers wajh the day…" i.e., at its beginning. It is called wajh (i.e., face) because it is the best of it, and it is the first thing that one encounters, thus, the beginning of the day is called wajh in Arabic.

Ar-Rabīʿ ibn Ziyād cited:

Whoever was pleased with Malik's death

Let him come to our women in wajh of a day

"…and reject it at its end that perhaps they will return" i.e., doubt, and then recant their religion.

[ʾĀl ʿImrān: 73] ﴿And do not trust except those who follow your religion.' Say, 'Indeed, the guidance is the guidance of Allāh, lest someone be given like you were given or that they would, thereby argue with you before your Lord?' Say, 'Indeed, all bounty is in the hand of Allāh - He grants it to whom He wills. And Allāh is all-Encompassing and Wise'.﴾.

Allāh's saying "And do not trust except those who follow your religion…" this was -also- from the words of the Jews to each other: neither believe nor trust, except for those who follow your Judaism, i.e., who agrees with your religion, and prays towards your Qiblah.

"…except those who follow your religion…" i.e., do not trust except the Jews.

"…Say, 'Indeed, the guidance is the guidance of Allāh, lest someone be given…" exegetes disagreed in interpreting the verse. The majority stated: "… lest someone be given…" is an incidental clause between two sentences; the first of which is attributed to Allāh, while the second is attributed the Jews' speech. Accordingly, the meaning is: do not trust except those who follow your

religion, lest someone be given like you were given of knowledge, wisdom, argument, Mann, quails, the split of the sea, and other virtues and dignities "…or that they would argue with you…" do not trust that they would thereby argue with you before your Lord because you adopt the true religion. That was the view of Mujāhid and Al-Akhfash. Ibn Jurayj and ibn Waththāb stated: the Jews said to their riffraff: do not trust except those who follow your religion, hating that anyone should be given the same as you were given, therefore, what favor do you have over them when they knew what you taught?! Then, "…they would argue with you before your Lord…" and say: (you knew that our religion is the truth, so do not trust them, lest they neither learn from you what you learned, nor argue with you before your Lord)?

There might be an implicit meaning in the sentence i.e., do not trust except those who follow your religion lest someone be given knowledge and virtues like you were given, and lest they would argue with you before your Lord.

Al-Ḥasan and Al-Aʿmash adopted a Qirāʾah that does not imply an incidental clause. Accordingly, the Jews' speech might be completed by Allāh's saying "…except those who follow your religion." i.e., say, O Muḥammad: indeed, the guidance is the guidance of Allāh "…lest someone be given…" i.e., lest someone be given like you were given, O Muḥammad's nation, "… or that they would argue with you…" i.e., the Jews and the Christians would argue with you saying: we are better than you.

"…before your Lord…" i.e., before the act of your Lord to you. Accordingly, the word "or" here refers to denial. That was stated by Saʿīd ibn Jubayr, Al-Ḥasan, Abū Mālik, Al-Kalbī, and Muqātil.

Al-Farrāʾ stated: "or" might mean till. Accordingly, the meaning is: no one is given the same as what you have been given, and no one has been given the same as what you have been given of religion and argument, O Muḥammad's nation, until they argue with you before your Lord.

Ibn Kathīr adopted a Qirāʾah that implies an abbreviation. Accordingly, the meaning is: that no one be given the same as what you Jews were given of

the Book and wisdom, you envy them and do not trust them. That was the view of Qatādah and Ar-Rabīʿ who stated: this is Allāh's direct speech: say to them, O Muḥammad: the guidance is the guidance of Allāh, when Allāh sent down a book like yours, and sent a prophet like yours, you envied him and disbelieved in him.

"…Say, 'Indeed, bounty is in the hand of Allāh…" Abū Ḥātim stated: the word "indeed" means because. Accordingly, "…or that they would argue with you…" the addressee her are the believers and the meaning is: if they argue with you before your Lord, O believers, then say, O Muḥammad: the guidance is Allāh's guidance, and we follow it.

The whole speech might be addressed to the believers; thus, the verse's composition is: that someone is given the like of what you were given, O believers, and they envied you. Say: the bounty is in the hands of Allāh, and if they argue with you, say: the guidance is the guidance of Allāh, and Allāh knows best. These are the aspects of the different Qirāʾāt.

The last part of the previous verse might be talking about the Jews, as the Almighty said: "…that perhaps they will return". Accordingly, the Almighty's saying: "And do not trust except those who follow your religion…" to the end of the verse is attributed to Allāh Almighty. That is because Allāh Almighty said, confirming the hearts of the believers and sharpening their insights lest they complain when the Jews deceive and falsified their religion: and do not trust, O believers, except for those who follow your religion, do not believe that someone is given like you were given of religion and virtue, and do not believe that they argue with you about your religion before your Lord, or that they are able to do it, for the guidance is the guidance of Allāh "…Indeed, bounty is in the hand of Allāh - He grants it to whom He wills. And Allāh is all-Encompassing and Wise". Thus, the whole verse is a speech from Allāh Almighty to the believers when the Jews deceive them; lest you slip or become suspicious, and Allāh knows best.

This is evidenced by Aḍ-Ḍaḥḥāk's statement: the Jews said: we will argue against those who do not adopt our faith before our Lord. Thus, Allāh

Almighty made it clear that they are the losers and the overpowered, and that the believers will be the predominant.

People of knowledge stated about this verse: do not keep companies except with those who agree with you in your traditions and way, for those who do not agree with you cannot be your friends.

[ʾĀl ʿImrān: 74] ﴿He selects for His mercy whom He wills. And Allāh is the possessor of great bounty.﴾.

Allāh's saying "He selects for His mercy…" i.e., with His prophecy, religion, and bounty "…whom He wills…" is a proof that prophecy is not a reward for (good) deeds, as some of them claimed. Allāh has made it clear that it is His bounty with which He selects whomever He wills. If it was a reward for a deed, He would not have said "He selects for His mercy whom He wills. And Allāh is the possessor of great bounty".

Abū ʿUthmān stated: the most outstanding view is: to keep the hope of the hopeful and the fear of the fearful.

[ʾĀl ʿImrān: 75] ﴿And among the People of the Scripture is he who, if you entrust him with a quintal, he will return it to you. And among them is he who, if you entrust him with a dīnār, he will not return it to you unless you are standing over him. That is because they say, 'There is not upon us concerning the unlearned.' And they speak untruth about Allāh while they know.﴾.

Allāh's saying "And among the People of the Scripture is he who, if you entrust him with a quintal, he will return it to you. And among them is he who, if you entrust him with a dīnār, he will not return it to you…"

The majority of exegetes stated: this verse was revealed regarding the Jews. Allāh Almighty told us that some of them are honesty and some others are dishonesty. The quintal refers to a great amount of wealth, while the dīnār refers to little money. If it is said: what is the benefit of this information? We already know that all (groups of) people are like that, some among are trustworthy and some others are not.

The answer is: this is a warning from Allāh to the believers lest neither entrust them with their money nor be deceived by them; because they considered it their right to take the believers' money. It was narrated: do you refrain from mentioning the immoral?! mention his evil so that people be aware of him(1).

Some (exegetes) stated: the trust is attributed to those who converted to Islam among them, and betrayal is attributed to those who did not.

Muqātil stated: "And among the People of the Scripture is he who, if you entrust him with a quintal, he will return it to you…" i.e., the believers among the people of the Scripture; ʿAbdullāh ibn Salām and his companions, "… And among them is he who, if you entrust him with a dīnār, he will not return it to you…" i.e., the disbelievers among the Jews; Kaʿb ibn Al-Shrāf and his companions. Among them are those who fulfill the trust even if it is a great amount, and among them are those who do not fulfill it even if it is few.

Juwaybir narrated via Aḍ-Ḍaḥḥāk, via ibn ʿAbbās, may Allāh be pleased with both, who said: "And among the People of the Scripture is he who, if you entrust him with a quintal, he will return it to you…" i.e., ʿAbdullāh ibn Salām who was entrusted with one thousand and two hundred ounces of gold, then he returned it back to the owner, thus, Allāh praised him for that.

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(1) The authentication of Hadith:

- Al-Tabarani mentioned it in Al-Mu'jam al-Kabir 19/418 (1010), and Al-Bayhaqi in Al-Sunan al-Kubra 10/21, and in Shu'ab al-Iman 7/109 (9666, 9667), and Ibn Abi al-Dunya in Al-Samt (p. 128, 220), and in Al-Ghibah wa al-Namimah (p. 78, 83), and Al-Khatib in Tarikh Baghdad 3/188, and in Al-Kafiya fi 'Ilm al-Riwayah (p. 42), and Al-'Aqili in Al-Du'afa' 1/202, and Ibn Hibban in Al-Majruhin 1/220, and Ibn 'Adi in Al-Kamil 2/595, through the chain of narrators from Al-Jarud bin Yazid, from Bahz bin Hakim, from his father, from his grandfather in a marfu' (elevated) narration, similar to it.
- Al-'Aqili said: There is no basis for any Hadith from Bahz, nor from any other narrator, and there is no follow-up on it from a verified chain.
- Sheikh Al-Albani said in Silsilat al-Ahadith al-Da'ifah 2/52 (583): fabricated.
- Al-Jarud bin Yazid al-Naysaburi: Abu Usamah and Abu Hatim declared him a liar, and Yahya said: He is nothing.
- Refer to Mizan al-I'tidal by Al-Dhahabi 1/384.

"…And among them is he who, if you entrust him with a dīnār, he will not return it to you…" i.e., Finḥāṣ ibn ʿĀzūrā who was entrusted with one dīnārr by a Qurayshī man, then he took it(1).

It is stated in some books of exegesis about this verse that those who place trust are the Christians, and those who do not fulfill it are the Jews.

Allāh's saying "…standing over…" ibn ʿAbbās stated: i.e., insistent. Mujāhid stated: persistent. (ʿAṭāʾ and Saʿīd ibn Jubayr) stated: stationed. Aḍ-Ḍaḥḥāk stated: i.e., keeping up. Qatādah stated: standing over him demanding. As-Suddī stated: staying with him. Al-Qutaybī stated: constantly demanding. That is the one who demands for something stands over it, and the one who is not interested leaves it, that is why Allāh said "…a community standing…" [**ʾĀl ʿImrān: 114**] i.e., standing in obedience to Allāh's command, not leaving it.

Abū Rawq stated: he will acknowledge what you delivered him, as long as you are standing over him. Thus, if you ask him at the time of delivering to return your stuff back, he will, but if you grant him a delay, he may deny and take it. Such dishonesty and considering people's stuff lawful for themselves (originated) because they said "…There is not upon us concerning the unlearned…" i.e., The Arab's wealth, that (description) is also mentioned in Allāh's saying ﴿It is He who has sent among the unlearned a Messenger from themselves…﴾ [Al-Jumuʿah: 2].

"…There is not upon us…" i.e., neither a blame or a sin. This is proven by Allāh's saying ﴿…There is not upon the doers of good any cause…﴾ [At-Tawbah: 91]. That was because the Jews said: there is no blame upon us in withholding the Arabs' money that Allāh has made lawful for us because

(1) **The assessment of the reliability of the chain of transmitters:**
- Jubayr's narration from Aḍ-Ḍaḥḥāk, from ibn ʿAbbās is extremely weak.

The authentication of Hadith:
- It is mentioned by a group of scholars without a chain of transmission. See: "Al-Jami' li Ahkam al-Quran" by Al-Qurtubi 4/115.
- In any case, the narration of Jubayr from Aḍ-Ḍaḥḥāk from ibn ʿAbbās is very weak. See: "Al-Itqan" by Al-Suyūṭī 2/242.

they do not follow our religion - deeming it permissible to oppress those who differed from them in religion- and no sanctity was granted to them in our Book.

Al-Kalbī stated: the Jews said: the wealth was all ours, so what was in the hands of the Arabs is ours, but they defrauded us and took it forcefully, and we have no way to take it back from them.

Al-Ḥasan, ibn Jurayj, and Muqātil stated: the Jews made a contract with Muslim men during the pre-Islamic period of ignorance, and when they converted to Islam, they demanded the rest of their money from them, but they said: you have no right over us, and we will pay nothing because you recant your religion that you were upon, and the covenant between us has been broken. They claimed they found that in their Book, but Allāh Almighty refuted their claim saying "…And they speak untruth about Allāh while they know". It was reported: when this verse was revealed, the Messenger of Allāh (PBUH) said **"Allāh's enemies lied, every matter of Ignorance days is abolished, beneath these two feet of mine, except the trust; for it must be paid to the righteous and the wicked"**(1).

It was reported from ʿAbdur-Razzāq via Maʿmar, via Abū ʾIsḥāq Al-Hamadānī, via Ṣaʿṣaʿah that a man asked ibn ʿAbbās, may Allāh be pleased with them: we may hit a chicken or a sheep that belongs to the Dhimmis during a battle. Ibn ʿAbbās asked the man: what do you think? He replied: we say: no blame upon us. Ibn ʿAbbās said: this is what the People of the Book said "…There is no blame upon us concerning the unlearned…", if they pay the jizyah, their money is not lawful for you unless they accept that willingly(2).

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(1) **The authentication of Hadith:** Al-Tabari narrated in "Jami' al-Bayan" 3/318, and Ibn Abi Hatim in "Tafsir al-Quran al-Adhim" 2/684: from Sa'id ibn Jubayr as a marfu' narration with an addition, and its chain of transmission is mursal because Sa'id ibn Jubayr is a reliable follower who did not mention his source.
- See also: "Al-Durr al-Manthur" by Al-Suyūṭī 2/78.

(2) **The assessment of the reliability of the chain of transmitters:**
- Sa'sa'ah ibn Yazid narrated this alone, and only Ibn Hibbān confirmed him.
The authentication of Hadith:
- Abd al-Razzaq narrated in " Tafsir al-Quran" 1/123-124, and Al-Tabari in "Jami'

[ʾĀl ʿImrān: 76] ﴿No indeed, whoever fulfills his commitment and fears - then indeed, Allāh loves those who fear.﴾.

Then Allāh responded "No indeed…" i.e., not as they said, but "… whoever fulfills his commitment…" which Allāh Almighty entrusted to him in the Torah of believing in Muḥammad (PBUH), the Quran, and the fulfillment of the trust. The pronoun "…his…" refers to Allāh Almighty, as that was the last noun to be mentioned in the previous verse "…And they speak untruth about Allāh while they know".

It might refer to the fulfiller "…and fears…" i.e., disbelief, distrust and breaking the covenant "…then indeed, Allāh loves those who fear." i.e., Allāh loves such characteristics.

[802] Abū ʿAmru Al-Furātī narrated via Abū Naṣr As-Sarjasī, via Muḥammad ibn Al-Faḍl, via ʾIbrāhīm ibn Yūsuf, via An-Naḍr, via Ashʿath, via Al-Ḥasan who said that Allāh's Messenger (PBUH) said **"Whoever possesses the following three qualities will be a hypocrite: -even if he observes fasts, performs**

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al-Bayan" 3/319, and Ibn Abi Hatim in " Tafsir al-Qur'an al-'Azim " 2/684, and Abu Ubayd al-Qasim ibn Salam in "Al-Amwal" (p. 149) (415) from Abu Ishaq with a similar narration.

The assessment of the reliability of the chain of transmitters:

- it is mursal, and it includes the sheikh of the compiler and the sheikh of his sheikh, who were not mentioned in terms of criticism or praise, and also includes Muhammad ibn al-Fadl, who is weak.
- I did not find who narrated it from this perspective, but Ibn Adi narrated it in "Al-Kamil" 7/323 through the route of Shababa ibn Suwar, narrating from Muhammad al-Muharram who said: I heard Al-Hasan saying: The Messenger of Allah r said... and he narrated something similar to it.
- Ibn Adi said: "Muhammad al-Muharram is a person with little narration, and the amount of what he narrates is not continuous."
- Ibn Taher al-Maqdisi said in "Dhakhira al-Hifaz" 2/1183 (2523): Muhammad al-Muharram narrated this hadith...and this narrator, al-Muharram, is weak. The original hadith is authentic without this chain, as Bukhari narrated it in the book of faith, chapter of the sign of hypocrisy (33), and Muslim in the book of faith, chapter of the description of the characteristics of the hypocrites (59), from the hadith of Abu Hurairah, may Allah be pleased with him, narrated as a marfu' hadith with the wording: "The sign of a hypocrite is three...". And he mentioned something similar to it.

prayer and claims to be a Muslim- Who lies whenever speaks; breaks his promises, and betrays trust when he is entrusted".

[803][(1)] (Aḥmad ibn Ubayy) narrated via ʿUmrān ibn Mūsā, via Musaddad, via Muḥammad ibn Kāmil, via (An-Naḍr ibn ʾIsmāʿīl), via (ʿUbaydullāh ibn Zaḥr), via Abū ʾUmāmah, may Allāh be pleased with him, said: Allāh's Messenger (PBUH) said **"Whosoever fulfils a trust –despite having the ability to betray- Allāh will marry him to whomever he loves from among the large-eyed maidens".**

[804][(2)] Abū ʿAmru Al-Furātī narrated via Abū ʿAbdullāh Muḥammad ibn Muḥammad Al-Ashjaʿī, via Muḥammad ibn Al-Faḍl, via Yaʿlā ibn ʿUbayd, via Sufyān, via Abū Ḥamzah, via Al-Ḥasan, via Abū Saʿīd Al-Khudarī, via Allāh's Messenger (PBUH) who said **"The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs".**

[805][(3)] Abū Muḥammad Al-Ḥasan ibn Muḥammad ibn Aḥmad Ash-Shaybānī narrated via Abū Al-ʿAbbās Muḥammad ibn ʾIsḥāq ibn ʾIbrāhīm Ath-Thaqafī, via Yaʿqūb ibn ʾIbrāhīm Ad-Dawraqī, via Wakīʿ, via Al-Aʿmash, via Zayd ibn

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(1) **[803] The assessment of the reliability of the chain of transmitters:**
- Weak, because of the inclusion of a discarded narrator, and Ubaidullah narrated it through Abu Imama, so it is disconnected. **The authentication of Hadith:** I did not find any mention of him.

(2) **[804] The assessment of the reliability of the chain of transmitters:**
- Disconnected, because Al-Ḥasan Al Al-Basri did not hear from Abū Saʿīd Al-Khudarī, as he said: Bihz bin Asad. See "Tahdhib Al-Tahdhib" by Ibn Ḥajar 2/267.
- Yaila bin Ubaid narrated it in the narration of Sufyan, and he is the one who narrates it here.

The authentication of Hadith:
- Tirmidhi narrated it in his book "Al-Sunan", the chapter of transactions, the section on what was narrated about traders and the naming of the Prophet (PBUH) for them (1209), and Al-Darimi in his book "Al-Sunan" 2/1652 (2581), and Al-Daraqutni in his book "Al-Sunan" 3/7, through the routes from Abu Hamza that are similar to it. Tirmidhi said: "This is a Hasan hadith, and we do not know it except from this chain of narration from Al-Thawri from Abu Hamza, and Abu Hamza's name is Abdullah bin Jabir and he is an elderly Basran." Sheikh Al-Albani said: "Weak, in the weak Sunan of Tirmidhi" (p. 145) (210), and "Weak in Al-Jami' Al-Saghir" (p. 368).

(3) **[805] The assessment of the reliability of the chain of transmitters:**
- Its chain is authentic.

Wahb, via Ḥudhayfah, may Allāh be pleased with him, who said: Allāh's Messenger (PBUH) told us two Aḥādith, one of which I have seen, and I am still waiting for the other. He told us: "Honesty was preserved (in the roots of men's hearts), and the Quran was revealed, we learned (it) from the Quran and the Sunnah."

Then he told us about its disappearance, saying; "A man will go to sleep and honesty will be taken away from his heart, and only its trace will remain, like spots without color. Then he will go to sleep again and (the remainder of the honesty will also be taken away from his heart) and leaving a trace like a blister, as when an ember touches your foot and raises a blister which has nothing inside." Then Hudhaifah, may Allāh be pleased with him, picked up a pebble and rolled it on his leg. He said: People will engage in business with one another, but there will hardly be any honest persons among them. Then it will be said that in such and such a tribe there is an honest man, and a man will be admired for his intelligence, good manners and strength, but there will not be even a mustard seed of faith in his heart. There was a time when I did not mind dealing with anyone of you, for if he was a Muslim, his religion would prevent him from cheating; and if he was a Christian, his Muslim ruler would prevent him from cheating. But today I cannot deal except with so-and-so and so-and-so."

It was said: The most perfect faith: abandoning dishonesty, and the greatest bankruptcy: betraying people.

[ʾĀl ʿImrān: 77] ﴿Indeed, those who exchange the covenant of Allāh and their oaths for a small price will have no share in the Hereafter, and Allāh will not speak to them or look for them on the Day of Resurrection, nor will He purify them; and they will have a painful punishment.﴾.

Allāh's saying "Indeed, those who exchange the covenant of Allāh and their oaths for a small price…"

Exegetes differed about the revelation's occasion of this verse:

ʿIkrimah stated: it was revealed regarding Abū Rāfiʿah, Kinānah ibn Abū Al-Ḥaqīq, Ḥuyay ibn Akhṭab, and others among the Jews' heads; they

concealed what Allāh entrusted to them in the Torah regarding Muḥammad (PBUH), changed it, wrote with their own hands something else, and swore that it was from Allāh so that they would not miss out the bribes and food that were presented to them from their followers(1).

Al-Kalbī stated: some poor Jewish scholars, who had knowledge of the Torah, were afflicted with a drought, so they went to Kaʿb ibn Al-Ashrāf obtaining supplies (i.e., food). Kaʿb asked them: do you find in your book that this man is the Messenger of Allāh? They replied: yes, what about you? He replied: no. They said: we bear witness that he is Allāh's servant and Messenger.

Kaʿb said: you have asked me (for food), and I wanted to provide you with food and clothes, but Allāh deprived you of much good. They said: we are perplexed, please give us an opportunity (to rethink) till we meet him. They left and wrote down another description than his, then they came to the Prophet of Allāh (PBUH) and spoke to him. Afterwards, they returned to Kaʿb and said: we used to say that he was the Messenger of Allāh, but we met him and (found that) he was not with the description that was assigned to us, and brought out what they had written. Kaʿb - may Allāh's curse be upon him until the Day of Resurrection - rejoiced at this and provided for them, that is why Allāh Almighty revealed this verse(2).

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(1) **The authentication of Hadith:** Bukhari narrated it in the book of mortgages, the chapter of lifting the trust (6497), and in the book of trials, the chapter of remaining in the waste of people (7086), and Muslim in the book of faith, the chapter of lifting the trust (143), from Hudhaifah, or a similar narration.

The authentication of Hadith:

- Al-Tabari narrated it in "Jami' Al-Bayan" 3/321, in a summarized form, from ʿIkrimah, and Al-Samarqandi mentioned it in "Bahr Al-Ulum" 1/279 from Muqatil, in a similar form. And see "Asbab Al-Nuzul" by Al-Wahidi (p. 115).

(2) **The authentication of Hadith:**

- It was mentioned by al-Samarqandi in "Bahr al-'Ulum" 1/279, and al-Wahidi in "Asbab al-Nuzul" (pp. 112-115) from Al-Kalbī without a chain of transmission, and it was mentioned by Ibn Hajar in "Fath al-Bari" 8/213 from Al-Kalbī who said it is possible.

This verse has also an equal in Allāh's saying "Indeed, they who conceal what Allāh has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.﴾ [Al-Baqarah: 174].

[806][(1)] Abū Muḥammad Ash-Shaybānī narrated via Abū Al-ʿAbbās Ath-Thaqafī (Muḥammad ibn ʾIsḥāq), via Qutaybah ibn Saʿīd, via Jarīr, via Manṣūr, via Abū Wāʾil, via ʿAbdullāh who said: whoever takes a false oath to deprive a person of his property, will meet Allāh while He is angry with him. Allāh confirmed that in His saying "Indeed, those who exchange the covenant of Allāh and their oaths for a small price will have no share in the Hereafter…".

Al-Ashʿath ibn Qays said: this was revealed regarding me. There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allāh (PBUH). Upon this he remarked "Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid)".

I said: he would not care to swear.

The Prophet then said "He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allāh in a state that He would be very much angry with him.", then Allāh revealed the verse confirming this. Then he recited "Indeed, those who exchange the covenant of Allāh and their oaths for a small price will have no share in the Hereafter…"

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(1) **[806] The assessment of the reliability of the chain of transmitters:**
- Authentic.

The authentication of Hadith:
- Al-Bukhari narrated it in his book of mortgaging, in the chapter of "When the pledger and the borrower disagree" (2515), and Muslim narrated it in his book of faith, in the chapter of "Punishment for one who wrongfully takes a Muslim's property by an oath" (137), from Jarir with a similar wording.

Ibn Jurayj narrated: there was a dispute between Al-Ashʿath ibn Qays and a man concerning a land owned to the man who left it to Al-Ashʿath (to promote his living) in the pre-Islamic era. The Prophet said to the man "bring your proof!" The man replied: I do not have a witness against Al-Ashʿath. The Prophet said "then he will swear an oath for you". When Al-Ashʿath was about to swear his oath, Allāh revealed this verse, thus, Al-Ashʿath refrained from the oath and said: I bear witness to Allāh and you that my opponent is truthful. He returned the land to the man, and increased by granting him from his own land a great deal, fearing that something of the man's right would remain in his hand, and the land remained for the offspring of that man after him(1).

Bādhān narrated via ibn ʿAbbās, may Allāh be pleased with both, who said: (this) was revealed regarding ʾImruʾ Al-Qays ibn ʿĀbis Al-Kindī (from Kindah), who referred his disputed with ʿAydān ibn Ashwaʿ in front of Allāh's Messenger (PBUH) concerning a piece of land. ʿAydān did not have a proof, thus, ʾImruʾ Al-Qays said: I do not know what you say. Allāh's Messenger (PBUH) asked ʾImruʾ Al-Qays to swear. When he was about to swear, this verse was revealed, and ʾImruʾ Al-Qays refrained from the oath and acknowledged to ʿAydān's right in the land, and left it to him. Allāh's Messenger (PBUH) then said to him "you will gain paradise for that"(2).

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(1) **The authentication of Hadith:**
- Al-Tabari narrated it in "Jami' al-Bayan" 3/322 from Ibn Jurayj, similarly.
- And Sheikh Ahmad Shakir said: This hadith is mursal (a type of hadith where the chain of narration skips a generation) and Ibn Jurayj did not mention the person who narrated it to him, so its chain of transmission is weak.
- See also: "Jami' al-Ahkam al-Quran" by al-Qurtubi 4/119, "Rawh al-Ma'ani" by al-Alusi 3/204.

(2) **The authentication of Hadith:**
- Al-Samarqandi mentioned it in "Bahr al-'Ulum" 1/279 and said: ibn ʿAbbās s mentioned in a narration from Abu Salih that it was revealed regarding Abdan ibn al-Ashwa' and Imru' al-Qays ibn 'Abis, and he mentioned it briefly.
- Al-Baghawi mentioned it in "Ma'alim al-Tanzil" 2/58, Ibn al-Athir in "Asad al-Ghaba" 2/266, and Ibn Ḥajar in "Al-Isaba" 2/392, 1/262, from 'Alqama ibn Wa'il

Mujāhid and Ash-Shaʿbī stated: a man set up his merchandise at the beginning of the day, when it was the end of the day a man came to bargain with him, so he swore that he had sold it at the beginning of the day for such and such, and had it not been for the evening, he would not have sold it. Thus, Allāh revealed "Indeed, those who exchange the covenant of Allāh…"(1) i.e., change.

"…the covenant of Allāh…" and fulfilling trust, "…and their oaths…" i.e., false oaths "…for a small price…", i.e., few gain in this worldly life, "… will have no share…" i.e., will have no chance, "…in the Hereafter…" i.e., its blessings and pleasure, "…Allāh will not speak to them…" i.e., will not direct

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from his father who said: Imru' al-Qays and Rubi'a ibn 'Aidan had a dispute in a land before the Prophet (PBUH), and he mentioned it similarly. It was attributed by Ibn al-Athir to Ibn Mundhir and Abu Nu'aym, and Ibn Ḥajar attributed it to al-Tabarani. Muslim also narrated it in his book of faith, in the chapter of "Punishment for one who wrongfully takes a Muslim's property by an oath" (137), from 'Alqama ibn Wa'il, who narrated from his father, who said: I was with the Messenger of Allah (PBUH) when two men came to him and disputed over a land... and he mentioned its meaning. It includes the Prophet (PBUH) saying, "Whoever wrongfully takes a land will meet Allah while He is angry with him," but it does not include "and he acknowledged 'Aidan's right to the land," etc.

(1) The authentication of Hadith:

- At-Tabari narrated in "Jami' al-Bayan" (3/322) from Ash-Sha'bi and Mujahid about it. And it was also narrated as a Marfu' hadith (i.e. traced back to the Prophet r) from Abdullah ibn Abi Awfa (may Allah be pleased with him).
- Ibn Hajar mentioned in " Fatḥ al-Bārī " (8/213) after mentioning the hadiths of Ibn Mas'ud and Abdullah ibn Abi Awfa and stating that there is no contradiction between them, that it implies that the revelation was because of both reasons, and the wording of the verse is more general than that. He also mentioned the narration of 'Ikrimah and Al-Kalbi and said: "It is also possible, but what is relied upon in this matter is what has been established in (the book of) Sahih (Al-Bukhari)." And he ended his statement.
- Abu Hayyan Al-Andalusi said in "Al-Bahr Al-Muhit" (2/526): "It seems that it is about the people of the Book, because of the verses before it and after it that it praises." And he ended his statement.

[807] The assessment of the reliability of the chain of transmitters:

- There are some people in it that I did not find.
- See: "Ma'alim At-Tanzil" by Al-Baghawi (2/58-59), "Al-Bahr Al-Muhit" by Abu Hayyan (2/526-527), and "Zad Al-Masir" by Ibn Al-Jawzi (1/410).

any speech to them because they do not deserve. Exegetes stated that.

Al-Mufaḍḍal stated: "…Allāh will not speak to them…" i.e., will not accept any proof they may provide, "…or look for them…" i.e., He will neither have mercy on them, nor sympathize with them, nor will He treat them kindly, nor grant them any good.

It is said: so and so looked for so and so i.e., to take care of him by helping him and giving him what he needs.

A poet cited:

I said: O the best of all people, look for

one who yields two rusts, has been overwhelmed by conscience

[807] Ibn Fanjawayh narrated via Aḥmad ibn Jaʿfar ibn Ḥamdān, via Aḥmad ibn Muḥammad ibn Marwān, via ibn Yaḥyā As-Sūsī, via Zayd ibn Al-Ḥubāb, via Jaʿfar ibn Sulaymān Aḍ-Ḍabʿī who said that I heard Abū ʿImrān Al-Jūnī saying: Allāh have never looked for anything except He have His mercy upon it, and if He decreed that He would look for the people of Hell, He would have mercy on them, but He decreed that He will not look for them.

"…nor will He purify them; and they will have a painful punishment."

[807] (Al-Ḥasan ibn Aḥmad ibn Muḥammad Al-Makhlidī) narrated via Abū Al-ʿAbbās As-Sarrāj, via Abū Hammām ibn Shujāʿ As-Sakūnī, via ʾIsmāʿīl ibn Jaʿfar, via Al-ʿAlāʾ ibn ʿAbdur-Raḥmān, (via Maʿbad ibn Kaʿb As-Sulamī, via his brother ʿAbdullāh ibn Kaʿb), via Abū ʾUmāmah Al-Ḥārithī that Allāh's Messenger (PBUH) **said "Whoever cuts a Muslim man off from his right by an oath, Allāh obliges the Fire for him and forbids him the Garden." A man asked: even if it is something insignificant? He said, "Even if it is a tooth-stick"**[1].

(1) **[808] The assessment of the reliability of the chain of transmitters:**
- Its chain is good, and it is correct due to the support of other narrations.

The authentication of Hadith:
- Muslim narrated in the Book of Oaths, the chapter of one who withholds a Muslim's right by a wicked oath and will burn in Hellfire (137), and An-Nasa'i narrated in "Al-

[809][(1)] Abū Muḥammad Ash-Shaybānī narrated via Muḥammad ibn ʾIsḥāq, via Wahb ibn Baqiyyah Al-Wāsiṭī, via Khālid ibn ʿAbdullāh, via ʿAbdur-Raḥmān ibn ʾIsḥāq, via Muḥammad ibn Zayd Al-Qurashī, via ʿAbdullāh ibn Abū ʾUmāmah Al-Ḥārithī, via ʿAbdullāh ibn ʾUnays, may Allāh be pleased with him, said that the Messenger of Allāh (PBUH) said **"Indeed among the worst of the major sins is taking partner with Allāh, disobeying the parents, the false oath. By Him in whose hand Muḥammad's soul is, none insists on taking an oath in which he swears, including the like of a wing of a mosquito (of falsehood) in it - except that a spot is placed in his heart until the Day of Judgement".**

[810][(2)] Abū Muḥammad Ash-Shaybānī narrated via Muḥammad

Sunan Al-Kubra" (3/481, 5980) through the route of Mu'bad ibn Ka'b Al-Salami, the same narration. And An-Nasa'i also narrated it in the previous location (3/481, 5981), and Ibn Majah narrated it in the book of Judgments, the chapter of one who swears an oath by a wicked oath (2324) through the route of Muhammad ibn Ka'b. He heard his brother, Abdullah ibn Ka'b, narrate it like this. Al-Albani said in "Sahih Sunan Ibn Majah" (2/253, 1896): "It is authentic." And it includes the support of Muhammad ibn Ka'b Al-Salami Al-Asghar, who is trustworthy, for his brother Mu'bad.

- See: "Tahdhib Al-Kamal" by Al-Mizzi (17/183, 6163).

(1) **[809] The assessment of the reliability of the chain of transmitters:**

- Its chain is good and it is authentic for others due to its supporting evidence.

The authentication of Hadith:

- Imam Ahmad narrated it in "Al-Musnad" 2/480 (10226) and At-Tirmidhi in the chapters of interpretation, chapter: And from Surah An-Nisa (320) through the routes of Muhammad bin Zaid bin Muhajir bin Qunfudh Al-Taimi, and its like.
- At-Tirmidhi said: "This is a good and strange hadith."
- Al-Albani said in "Sahih Sunan At-Tirmidhi" 3/37 (2417): "Hasan."
- It is also supported by the hadith of Abdullah bin Amr, may Allah be pleased with them. Al-Bukhari narrated it in the Book of Oaths and Vows, Chapter: The Oath of Al-Ghamus (6675) from Abdullah bin Amr, and its like, and it does not include the phrase "And by the One in Whose hand is the soul of Muhammad." And see "Kanz Al-Ummal" for Al-Muttaqi Al-Hindi 3/541 (7809).

(2) **[810] The assessment of the reliability of the chain of transmitters:**

- Its chain is good, and Yūsuf ibn Mūsā is truthful.

The authentication of Hadith:

- Al-Bukhari narrated it in the Book of Testimonies, Chapter: Taking an Oath after Asr (2672), and Muslim in the Book of Faith, Chapter: The Prohibition of Lowering the Izaar, and the Mantle, and the Gift, and its like from Jarir bin Abdul-Hamid,

ibn ʾIsḥāq, via Yūsuf ibn Mūsā, via Jarīr, via Al-Aʿmash, via Abū Ṣāliḥ, via Abū Hurayrah, may Allāh be pleased with him, said that Allāh's Messenger (PBUH) said **"There are three persons whom Allāh will neither talk to nor look for on the Day of Resurrection, nor purify (from the sins), and they will have a painful punishment. (They are): A man possessed superfluous water on a way and he withheld it from the travelers. A man who gives a pledge of allegiance to a Muslim ruler and gives it only for worldly gains. If the ruler gives him what he wants, he remains obedient to it, otherwise he does not abide by it. And a man bargains with another man after the ʿAṣr (Afternoon) prayer and the latter takes a false oath in the Name of Allāh claiming that he has been offered so much for the thing and the former believes him and buys it"**.

[811][(1)] Ibn Fanjawayh narrated via Muḥammad ibn Al-Ḥasan ibn Bishr, via Abū Bakr ibn Abū Al-Khaṣīb, via Muḥammad ibn ʿAbdah, via Abū Tawbah, via Muḥammad ibn Al-Furāt, via Abū ʾIsḥāq, via Al-Ḥārith Al-Aʿwar, via ʿAlī, may Allāh be pleased with him, who said that Allāh's Messenger (PBUH) said **"Beware of wicked oath, for it leads to poverty and eliminates provision's blessing"**.

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and it does not include the phrase "And the other confirmed it." Al-Bukhari also narrated it in the Book of Watering Animals, Chapter: The Sin of Preventing a Traveler from Water (2358), through the route of Musa bin Ismail, Abd Al-Wahid bin Ziyad narrated to us, from Al-A'mash who said: I heard Abu Salih say: "It is like this." And in it, Al-A'mash declares that he heard it from Abu Salih, so the reason for deception is eliminated. And see "Fath Al-Bari" by Ibn Hajar 13/201 (7212), and "Tafsir Al-Quran Al-Azim" by Ibn Abi Hatim 2/358.

(1) **[811] The assessment of the reliability of the chain of transmitters:**

- Its chain is very weak because it includes Muhammad bin Al-Furat, who is a liar, and Al-Harith's narration from Ali is not preserved.

The authentication of Hadith:

- Ibn Adi narrated it in "Al-Kamil" 7/315 through the route of Muhammad bin Al-Furat, and it has a length in it. Ibn Adi said: "The rest of the Hadith is narrated by Muhammad from Abu Ishaq, and he is nothing in the Hadith." Sheikh Al-Albani said in "Silsilat Al-Ahadith Al-Da'ifah" 4/350 (1871): "Very weak." Al-Khatib Al-Baghdadi also narrated it in "Al-Muttafiq Wal-Muftaraq" 1/586 (326) through the route of Muhammad, who said: "I read it from Abu Ishaq, and it is like this."

[812](1) Al-Ḥusayn ibn Muḥammad (narrated via Muḥammad ibn Al-Ḥasan), via ibn Abū Al-Khaṣīb, via Abū ʾUmayyah, via Yaḥyā ibn ʿAbdul-Ḥamīd, via ibn Al-Mubārak, via Maʿmar, via a man from Tamīm tribe, via (Abū Sūd), who said that I heard Allāh's Messenger saying "Wicked oath causes infertility".

[813](2) Al-Ḥusayn narrated via Aḥmad ibn Muḥammad ibn ʾIsḥāq As-Sunnī, via Ḥāmid ibn Muḥammad ibn Shuʿayb, via Surayj ibn Yūnus, via ʾIsmāʿīl ibn Jaʿfar, via Al-ʿAlāʾ ibn ʿAbdur-Raḥmān, via his father, via Abū Hurayrah, may Allāh be pleased with him, who said that Allāh's Messenger (PBUH) said **"Wicked swearing produces a ready sale for a commodity but blots out the blessing for earning"**.

[ʾĀl ʿImrān: 78] ﴿And indeed, there is among them a party who twist their tongues with the Scripture so you may think it is from the Scripture, but it is not from the Scripture. And they say, 'This is from Allāh,' but it is not from Allāh. And they speak untruth about Allāh while they know.﴾.

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(1) **[812] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is weak, with Yaḥyā ibn ʿAbdul-Ḥamīd being accused of stealing hadith, and there are ambiguous elements and people who have not been mentioned with criticism or praise.

The authentication of Hadith: It was narrated by Imam Ahmad in "al-Musnad" 5/79 (2747) through the route of Ibn al-Mubarak. Al-Albani mentioned in "Da'if al-Jami' al-Saghir" (p. 261) (1813) that it is weak. See also "al-Durr al-Munthur" by Al-Suyūṭī 2/80, narrated by al-Hasan ibn Sufyan, al-Baghawi, and Ibn Mundah through the route of Ibn al-Mubarak.

(2) **[813] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is good, and it is authentic for other reasons through corroboration.

The authentication of Hadith: It was narrated by al-Humaydi in "al-Musnad" 2/447 (1030), Ahmad in "al-Musnad" 2/235 (7207), al-Bayhaqi in "al-Sunan al-Kubra" 5/265, Ibn Hibbān in "Sahih" as in "al-Ihsan" 11/271 (4906), and al-Khara'iti in "Masa'il al-Akhlaq wa Muthmumaha" (p. 64) (118) through the route of Al-Ala' ibn Abd al-Rahman in the same manner.

- It was also narrated by al-Bukhari in the book of sales, chapter: "May Allah destroy riba" (2087), and Muslim in the book of musaqah, chapter: "Prohibition of taking an oath in transactions" (1606), through the route of Ibn Shihab, from Ibn al-Musayyib, from Abu Huraira, who said: I heard the Messenger of Allah say, "Taking oaths consumes the commodity and eliminates the blessings." This is the wording of al-Bukhari.
- There is corroboration from Ibn al-Musayyib, who is trustworthy, and from Ibn Shihab al-Zuhri, who is trustworthy, through Al-Ala' ibn Abd al-Rahman. See also "Musnad al-Humaydi" 2/447 (1031), and "al-Sunan al-Kubra" by al-Bayhaqi 5/265.

Allāh's saying "And indeed, there is among them…" i.e., of those mentioned above, they are the Jews "…a party…" i.e., a group, they were: Kaʿb ibn Al-Ashrāf, Mālik ibn Aṣ-Ṣayf, Ḥuyay ibn Akhṭab, Abū Yāsir, Ṣudayy, and Suʿayyah ibn ʿAmru the poet.

"…twist their tongues with the Scripture…" i.e., shift, "…their tongues …" by distorting the Book i.e., changing it, when they changed the description of Muḥammad (PBUH) and the verse of stoning.

It is said: so-and-so twists his tongue with something i.e., changes it. It is also said: so-and-so twists his mind i.e., changes it.

An-Nābighah cited"

Allāh twisted knowledge of the hidden realm from anyone else

He only knows what has approached and changed

Allāh also said in another position ﴿…But if you twist [your testimony] or disregard [giving it] …﴾ [**An-Nisāʾ: 135**].

"…so you may think it…" i.e., to believe that what they had distorted "…is from the Scripture…" which Allāh sent down "…but it is not from the Scripture…", "…but it is not from the Scripture. And they say, "This is from Allāh," but it is not from Allāh. And they speak untruth about Allāh…" deliberately "…while they know" that they are liars.

Juwaybir and Aḍ-Ḍaḥḥāk narrated from ibn ʿAbbās, may Allāh be pleased with them, that such verse was revealed with regard to the Jews and the Christians. That was because they distorted the Torah and the Gospel, changed the Books of Allāh, attached to it what is not from it, and dropped the true religion from it, so Allāh Almighty showed their lies to the believers(1).

(1) **The assessment of the reliability of the chain of transmitters:**
- Very weak, due to Jawbir al-Azdi.

The authentication of Hadith:
- Al-Baghawi mentioned him in "Ma'alim at-Tanzil" (2/59), and Ibn 'Adil ad-Dimashqi in "Al-Lubab" (5/344) similar to Jawbir. Jawbir is abandoned and Aḍ-Ḍaḥḥāk did not meet ibn ʿAbbās .

[ʾĀl ʿImrān: 79] ﴿It is not for a human that Allāh should give him the Scripture, wise judgment, and prophethood would say to the people, 'Be servants to me rather than Allāh,' but, 'Be pious scholars of what you tuʿallimūn [have taught] of the Scripture and of what you tadrusūn [have studied].﴾.

Allāh's saying "It is not for a human that Allāh should give him the Scripture, authority, and prophethood…"

Aḍ-Ḍaḥḥāk and Muqātil stated: "It is not for a human…" i.e., ʿĪsā (PBUH) "…that Allāh should give him the Scripture…" i.e., the Gospel. It was revealed regarding the Christians of Najrān.

Ibn ʿAbbās and ʿAṭāʾ stated: "It is not for a human…" i.e., Muḥammad (PBUH) "…that Allāh should give him the Scripture…" i.e., the Quran. That was when the Jewish Abū Rāfiʿ Al-Qurazī and the leader of the Christians of Najrān said: O Muḥammad, do you want us to worship you and take you as a lord?! The Messenger of Allāh (PBUH) replied **"God forbid that we worship other than Allāh, or command worshiping other than Allāh. Allāh Almighty has not sent me with this, nor has He commanded me"**, thus Allāh revealed this verse(1).

Al-Ḥasan stated: I was informed that a man said: O Messenger of Allāh, we greet you as we greet each other, shall we prostrate to you? He said "No, no one is allowed to prostrate to anyone besides Allāh. But rather, honor your Prophet, and give his family their rights", thus, Allāh revealed "It is not for a human…" i.e., it is not allowed for a human(2), as He said ﴿And never is it for

(1) **The authentication of Hadith:**
- At-Tabari narrated it in "Jami' al-Bayan" (3/325), and Ibn Abi Hatim in "Tafsir al-Qur'an al-'Adhim" (2/690), from Ibn 'Abbas similar to it, and Ibn Hisham narrated it in "As-Sirah an-Nabawiyyah" (1/554) from Ibn Ishaq similar to it. See also "Asbab an-Nuzul" by Al-Wahidi (p.115-116).

(2) **The authentication of Hadith:**
- 'Abd bin Humayd narrated it, as mentioned in "Ad-Durr al-Munthur" by al-Suyūṭī (2/82), similar to Al-Hasan. See also "Asbab an-Nuzul" by Al-Wahidi (p.116) and the narration of Al-Hasan is a statement, so the chain is disconnected. Imam al-Suyūṭī said in "Qatf al-Azhar" (1/606): "It is confirmed that it was revealed regarding the Jews who said to the Prophet r: Do you want us to worship you as the Christians worshiped 'Isa?" See also "Tafsir al-Qur'an al-'Adhim" by Ibn Kathir (3/98).

a believer to kill a believer except by mistake…﴾ [**An-Nisāʾ: 92**], and "…It is not for us to speak of this….﴾ [An-Nūr: 16] i.e., it is not lawful.

Some Qurʾānic meanings' linguists stated: the verse contains an implicit meaning which is: it is not allowed for a human to say. Such meaning is mentioned also in Allāh's saying ﴿It is not for Allāh to take a son…﴾ [Maryam: 35] i.e., it is not befitting for Allāh to take a son. Allāh also said ﴿It is not to any prophet that he would act unfaithfully…﴾ [**ʾĀl ʿImrān: 161**] i.e., it is not attributable to any prophet that he would act unfaithfully.

"…wise judgment…" i.e., understanding and knowledge, it is also said: carrying judgments out on behalf of Allāh Almighty. "…prophethood…", as Allāh said in another position ﴿Those are the ones to whom We gave the Scripture and wise judgment and prophethood…﴾ [**Al-Anʿām: 89**], "… would say to the people…".

"…Be servants to me rather than Allāh…".

Ibn ʿAbbās, may Allāh be pleased with both, stated: this is a decorated language; they used to call slaves: servants "…but be…" i.e., the prophet should say "…Be…",

"…pious scholars of the Lord…" (exegetes) disagreed about it; ʿAlī, ibn ʿAbbās, Al-Ḥasan, and Aḍ-Ḍaḥḥāk stated: be jurists and scholars. Mujāhid stated: their jurists are not their rabbis. Abū Razīn, Qatādah, and As-Suddī stated: wise and scholars.

That was the narration of ʿAṭiyyah from ibn ʿAbbās. Saʿīd ibn Jubayr also narrated from him: jurists and teachers.

Murrah ibn Shurāḥīl stated: ʿAlqamah was one of the pious scholars who taught people the Quran. Fuḍayl ibn ʿIyāḍ narrated via ʿAṭāʾ ibn As-Sāʾib, via Saʿīd ibn Jubayr who stated: i.e., wise and pious[(1)]. Ibn Zayd stated: people's rulers and leaders. It was also stated: sincere devotees.

(1) **The assessment of the reliability of the chain of transmitters:**
- Its men are trustworthy. At-Tabari narrated it in "Jami' al-Bayan" (3/327) from Sa'id ibn Jubayr similar to it. See also " Tafsir al-Qur'an al-'Azim, " by Ibn Abi Hatim (2/392).

(ʿAṭāʾ stated): greats, scholars, and sincere mentors to people.

Abū ʿUbaydah stated: there were no pious scholars among the Arabs. Abū ʿUbaydah stated: I heard a scholar saying: pious scholar is the knowledgeable with the lawful and the unlawful, the command and the prohibition, and the knower of nation's news, their past and future. Al-Muʾarrij stated: be pious scholars devoted to your Lord.

Al-Mubarrid stated: the pious scholars are the people of knowledge who master knowledge and influence people i.e., teach, confirm, and direct them.

ʿAlī ibn Abū Ṭālib, may Allāh be pleased with him, summarized all these views when he said: he is the one who edifies his knowledge with his (good) manners. On the day ibn ʿAbbās, may Allāh be pleased with him, died, Muḥammad ibn Al-Ḥanafiyyah said: the pious scholars of nation died.

"…of what you tuʿallimūn the Scripture…" As-Sulamī, An-Nakhaʿī, ibn Jubayr, Aḍ-Ḍaḥḥāk, ibn ʿĀmir, and the reciters of Kūfā adopted the Qirāʾah of tuʿallimūn i.e., have been teaching, Abū ʿUbayd adopted the same Qirāʾah too. However, the rest (reciters) adopted the Qirāʾah of taʿlamūn i.e., you have known, Abū Ḥātim adopted this Qirāʾah, which is proven by "…and what you tadrusūn" i.e., have been studying, not tudarrisūn i.e., have been teaching. Al-Ḥasan adopted the Qirāʾah of taddārasūn i.e., have been learning.

"…and what you tadrusūn", Abū Ḥaywah adopted the Qirāʾah of tadrisūn i.e., have let others study. Saʿīd ibn Jubayr adopted the Qirāʾah of tudarrisūn i.e., have been teaching. The rest (reciters) adopted the Qirāʾah of tadrusūn i.e., well-versed, as Allāh said ﴿…And they were already well-versed in its teachings…﴾ [**Al-Aʿrāf: 169**].

[814][(1)] Ibn Fanjawayh narrated via Al-Faḍl ibn Al-Faḍl Al-Kindī, via Abū

(1) **[814] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak. For Jowaybir al-Azdi. See: Al-Itqan by al-Suyūṭī, 2/242.

The authentication of Hadith:
- I did not find it mentioned in this context, but Ibn Abi Hatim mentioned it in his Tafsir al-Qur'an al-'Azim, , 2/692, from Jowaybir, from Aḍ-Ḍaḥḥāk , with its meaning. al-Suyūṭī also mentioned it in his Tafsir al-Quran al-Adhim, 2/83, and attributed it to Ibn Abi Hatim and Abd bin Humaid, from Aḍ-Ḍaḥḥāk, with its meaning.

ʿAbdullāh Muḥammad ibn ʿAbdullāh (ibn Muḥammad) ibn An-Nuʿmān Al-Aṣfahānī, via ʾUsayd ibn ʿĀṣim, via ʿĀmir (ibn ʾIbrāhīm) ibn Luʾayy, via Abū Mālik Al-Qazwīnī, via Juwaybir, via Aḍ-Ḍaḥḥāk, via ibn ʿAbbās, may Allāh be pleased with both, who said that Allāh's Messenger (PBUH) said **"Every believer, whether male or female, free or salve, has a duty towards Allāh Almighty which is to learn from the Quran and understand it."** then he recited this verse "…but, 'Be pious scholars of what you tuʿallimūn of the Scripture and of what you tadrusūn".

[ʾĀl ʿImrān: 80] ﴿Walā Yaʾmurakum [Nor could he order you] to take the angels and prophets as lords. Would he order you to disbelief after you had been Muslims?﴾.

Allāh's saying "Walā Yaʾmurakum…": Al-Ḥasan, ibn Abū ʾIsḥāq, ʿĀṣim, Ḥamzah, and ibn ʿĀmir adopted the Qirāʾah of "walā Yaʾmurakum…" which is in accompaniment to the sentence "…would say to the people…" that is in the previous verse.

It is said: this sentence is attributed to the "…human…" in the previous verse.

The rest (reciters) adopted the Qirāʾah of "Walā Yaʾmurukum…", indicating that this is a new sentence. Such Qirāʾah is supported by another Qirāʾah adopted by ʿAbdullāh and Ṭalḥah which is "Walan Yaʾmurakum…", then they differed about the subject.

Az-Zajjāj stated: it means: Allāh does not order you. Ibn Jurayj and other scholars stated: Muḥammad could not order you. It is also said: nor could a human order you.

"…to take the angels and prophets as lords…" as Quraysh and Banū Fulayḥ did by attributing angels as daughters to Allāh, and as the Jews and Christians did by attributing the Christ and Uzair as sons to Allāh.

"…Would he order you to disbelief after you had been Muslims?" denying that i.e., do not do this.

[ʾĀl ʿImrān: 81] ﴿Allāh took a pledge from the prophets, saying, ‘Lamā [i.e., After] ʾātaytukum [i.e., I have bestowed] Scripture and wisdom upon you, if a messenger comes confirming what you have been given, latuʾminunna bihī [i.e., you must believe in him] and latanṣurunnahū [i.e., you must support him]. Do you affirm this and take My pledge as binding on you?’ They said, ‘We do.’ He said, ‘Then bear witness and I too will bear witness.’﴾.

Allāh’s saying ﴿Allāh took a pledge from the prophets, saying, ‘Lamā [i.e., After] I have bestowed Scripture and wisdom upon you, …﴾ Saʿīd ibn Jubayr adopted reading it “Lammā” [i.e., When]. Yaḥyā ibn Waththāb, Al-Aʿmash and Ḥamzah read it “Limā”. The rest of scholars read it “Lamā”. Al-Akhfash said that “La” is a start signal of the nominal sentence whose subject is “mā”; that is a relative pronoun [i.e., which]. The answer of the relative sentence is His Almighty’s saying ﴿you must believe in him﴾.

﴿… if a messenger comes confirming what you have been given, latuʾminunna bihī [i.e., you must believe in him] and latanṣurunnahū [i.e., you must support him]. …﴾ The prefix “la” refers to the oath i.e., I swear by Allāh you must believe in him; so the first prefix “la” in the word “lama” is emphatic and the next one in the word “latuʾminunna” is for the oath. Al-Farrāʾ stated: “La” is a prefix that is equal to the oath; the meaning: Whatever Scripture I have bestowed upon you then a Messenger comes to you confirming it, I swear you will believe in him.

Al-Kisāʾī stated: The Almighty’s saying “latuʾminunna bihī” is related to the previous speech, and the apodosis is His Almighty’s saying “Whoever turns back after this, …”.

Those who read it “Lima” i.e., for which I have bestowed upon you Scripture and wisdom, then if a messenger comes confirming what you have been given, you must believe in him due to taking the pledge; as taking a pledge is like imploration; like someone’s saying: I have taken your pledge to do so i.e., I implore you to do it.

The author said: If it is read “Lima”, it means: “After” i.e., ‘After I have bestowed Scripture and wisdom upon you …” This is as An-Nābighah said:

Finally, I recognised features of her,

despite us being far after six of a year.

Allāh Almighty said, "ʾātaytukum" [using singular i.e., I have bestowed]" and it was read by the people of Madīnah: "ʾātaynākum" [using plural i.e., We have bestowed]; to show exaltation.

The rest of scholars read it "ʾātaytukum" using singular, and this is the most likely opinion as it conforms the original handwriting, and because Allāh Almighty [, in the same verse,] said, "… and I too…" [using the singular pronoun].

Scholars of exegesis have different opinions about the meaning of this verse:

Some people said: Allāh took a pledge from the Prophets to believe each other and command some of them to believe in some others. This is the meaning of support and adherence, and this is what Saʿīd ibn Jubayr, Ṭāwūs, Qatādah, Al-Ḥasan and As-Suddī said. The virtual form of the verse indicates such meaning.

ʿAlī ibn Abū Ṭālib, may Allāh be pleased with him, said: Allāh Almighty did not send Prophets, ʾĀdam and those who followed him, but took a pledge from them to [believe in] Muḥammad, and commanded them to take a pledge from their people to believe in him, and if he had been sent while they were alive, they would surely have supported him.

Others said: The pledge was taken from the People of the Book from among whom Prophets were sent, and this is the opinion of Mujāhid and Ar-Rabīʿ; Mujāhid stated: It is a mistake on the part of writers, and this is the Qirāʾah [i.e., way of reading] of Ibn Masʿūd and ʾUbay ibn Kaʿb, may Allāh be pleased with them both; "Allāh took a pledge from those who were given the Scripture". They said: Don't you see His Almighty's saying, "if a messenger comes confirming what you have been given, latuʾminunna bihī [i.e., you must believe in him] and latanṣurunnahū [i.e., you must support him]."? whereas Muḥammad was sent to the People of the Book not the Prophets.

Some others said: The pledge was taken from Prophets and their nations, and it is sufficient to mention the Prophets instead of mentioning [their] nations; because taking a pledge from a leader indicates taking it from his followers. This shows the meaning of the saying of Ibn ʿAbbās, may Allāh be pleased with him and his father, and it is more proper.

Allāh Almighty said, "Do you affirm this and take My pledge as binding on you?" i.e., and accept My pledge. A corresponding verse is His Almighty's saying, ﴿If you are given this, take it﴾ [Al-Māʾidah: 41], i.e., accept it. Also, His Almighty's saying, ﴿no ransom will be taken﴾ [Al-Baqarah: 48], i.e., will be accepted. Another example is His Almighty's saying, ﴿and He takes charities﴾ [At-Tawbah: 104], i.e., He accepts them.

They said, 'We do.' He … i.e., Allāh Almighty "…said, 'Then bear witness…'" i.e., towards yourselves and your followers "'… and I too will bear witness.'" i.e., towards you and them.

Ibn ʿAbbās, may Allāh be pleased with him and his father, said: "Then bear witness" means: Be informed. Az-Zajjāj said: Be fully aware.

Saʿīd ibn Al-Musayyib stated that Allāh Almighty said (to the angels): Bear witness (towards them) i.e., the speech is directed to those who are unmentioned.

[**ʾĀl ʿImrān: 82**] ﴿Whoever turns back after this, they will be the rebellious.﴾.

"Whoever turns back after this," i.e., this affirmation and witness, "they will be the rebellious." i.e., disobedient and out of faith.

[**ʾĀl ʿImrān: 83**] ﴿Do they yabghūn [i.e., seek] any religion other than of Allāh? Everyone in the heavens and earth submits to Him, Ṭawʿ [i.e., willingly] and karh [i.e., unwillingly]; they will all yurjaʿūn [i.e., be returned] to Him.﴾.

His Almighty said, "Do they seek any religion other than of Allāh?".

Ibn ʿAbbās, may Allāh be pleased with him and his father, stated: The People of the Book had a dispute concerning the religion of Ibrāhīm (PBUH), and they sought a decision from the Messenger of Allāh (PBUH). Each party claimed to be the most deserving of the religion of Ibrāhīm (PBUH). The Prophet (PBUH)

said, **"Both parties are away from the religion of Ibrāhīm"**. They got angry and said: [We swear] By Allāh, we are not satisfied with your judgment, and we do not accept your religion. Allāh Almighty revealed "Do they seek any religion other than of Allāh?"(1). Al-Ḥasan, Ḥumayd, Yaʿqūb, Sallām, Shibl and Ḥafṣ adopted reading "yabghūn" and "yurjaʿūn" [referring both verbs to the pronoun 'they'] as His Almighty said, "they will be the rebellious.".

Abū ʿAmr adopted reading "yabghūn" but "turjaʿūn" [using the pronoun 'you' with the latter verb] because the former one is for specific people, but the latter is for public. Different pronouns are used due to their different meanings.

Other reciters read them "tabghūn" and "turjaʿūn" both with second-person pronoun 'you' as His Almighty said, "I have bestowed Scripture and wisdom upon you".

﴿Everyone in the heavens and earth submits to Him" i.e., surrenders and follows Him. ﴿Ṭawʿ and karh"; Ṭawʿ means: easily docile and following, citing from the statement: a Ṭawʿ mare i.e., easily docile. Karh means: something hard for oneself to do and is naturally rejected.

Al-Aʿmash adopted reading it "kurh" to give the meaning: obedient and forced.

There are different opinions about His Almighty's saying: ﴿Ṭawʿ and karh":

[815](2) Abū Muḥammad ʿAbdullāh ibn Ḥāmid Al-Aṣbahānī narrated via Abū

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(1) **The authentication of Hadith:**
- Al-Wahidi mentioned it in his Asbab al-Nuzul, p. 116, from ibn ʿAbbās. Ibn Ḥajar said in Al-Kafi al-Shafi, p. 27: "I did not find its chain of narration," and al-Zaylai said in Takhrij Ahadith al-Kashaf, 2/817 (403): "Ghareeb."

(2) **[815] The assessment of the reliability of the chain of transmitters:**
- It is very weak because it includes al-Kudaymi who is abandoned, and Yahya bin Abdul Rahman al-Asri who did not meet Anas bin Malik, so the chain of narration is cut off. See: Mizan al-I'tidal by al-Dhahabi, 4/393 (9568).

The authentication of Hadith: Al-Dailami mentioned it in Al-Durr al-Manthur by al-Suyuti, 2/85, from Anas as Marfu', like it. I did not find it in the printed Musnad al-Firdaws. Al-Tabari also mentioned it in his Jami' al-Bayan, 3/337, from Matar al-Warraq, with its like, and Ibn Abi Hatim mentioned it in his Tafsir al-Quran al-Adhim, 2/696, from al-Hasan, with its like.

ʿAbdullāh Muḥammad ibn Al-Ḥusayn Az-Zaʿfarānī in Wāsiṭ via Muḥammad ibn Yūnus via ʿUthmān ibn Al-Haytham ibn Jahm Al-ʿAṣrī in Wāsiṭ via Yaḥyā ibn ʿAbdur-Raḥmān Al-ʿAṣrī that Anas ibn Mālik, may Allāh be pleased with him, said: The Messenger of Allāh (PBUH), concerning His Almighty's saying "Everyone in the heavens and earth submits to Him, Ṭawʿ [i.e., willingly] and karh [i.e., unwillingly]", said, "Angels obeyed Him in the heavens, and Anṣār [i.e., helpers] and [the tribe of] ʿAbdul-Qays obeyed Him in the earth". The Prophet (PBUH) said, **"Do not revile my Companions; They embraced Islam out of fear of Allāh, but others became Muslims out of fear of swords"**.

Al-Ḥasan and Al-Mufaḍḍal stated: Ṭawʿ is a special characteristic for those who are in the heavens. As for people in the earth, some of them willingly converted to Islam and some others converted to Islam unwillingly. Ibn ʿAbbās, may Allāh be pleased with him and his father, stated: Their worship of Allāh is willingly or unwillingly, and so is their docility towards Him.

[816](1) ʿAbdullāh ibn Ḥāmid narrated via Muḥammad ibn Isḥāq ibn Ayyūb via Muḥammad ibn Ayyūb via Muḥammad ibn Saʿīd via Abū Jaʿfar via Ar-Rabīʿ that Abū Al-ʿĀliyah, concerning His Almighty's saying "Everyone in the heavens and earth submits to Him, Ṭawʿ [i.e., willingly] and karh [i.e., unwillingly]", said that whenever a human admits to himself/herself: Allāh is my Lord and I am His servant, this is Islam, if he/she sticks to it. When he/she utters it, it becomes an argument against him/her. If then he/she associates anything while worshipping Him, this means he/she has unwillingly converted to Islam. Whoever witnesses: Allāh is my Lord and I am His servant, then he/she sincerely worshipped Him, this means he/she has willingly converted to Islam.

(1) **[816] The assessment of the reliability of the chain of transmitters:**
- The author of the book did not mention any criticism or praise of the narrator, and the sheikh of his sheikh spoke about him, and in it is also Abu Ja'far who has a bad memory, and al-Rabi' has delusions.

The authentication of Hadith: Al-Tabari mentioned it in his Jami' al-Bayan, 3/336, and Ibn Abi Hatim mentioned it in his Tafsir al-Qur'an al-'Azim, 2/696-697, from the way of Abu Ja'far with it like this.

Aḍ-Ḍaḥḥāk stated: This is when a pledge is taken from him/her, then he/she accepts it.

It was said: Those who are in the heavens and the earth; believers of angels, mankind and jinn have willingly surrendered to Him, submitted and obeyed his command, but unbelievers of mankind and jinn have unwillingly surrendered to Him.

Mujāhid stated: Ṭawʿ: is done by the believer, whereas Karh: is done by the shadow of the unbeliever. This is indicated in His Almighty's saying ﴿All that are in heaven and earth submit to Allāh [alone], willingly or unwillingly, and so do their shadows in the mornings and in the evenings.﴾ [Ar-Raʿd: 15] and His Almighty's saying ﴿Their shadows incline to the right and to the left, prostrating to Allāh….﴾ [An-Naḥl: 48].

Ash-Shaʿbī stated: It refers to seeking refuge in Him when they are disturbed. This is indicated in His Almighty's saying ﴿Whenever they go on board a ship they call on Allāh, and dedicate their faith to Him alone﴾ [Ar-Raʿd: 15] and other verses.

Qatādah stated: The believer willingly submitted and the unbeliever submitted unwillingly. A Muslim, who has willingly embraced Islam, benefits from it and [his/her conversion to Islam] is accepted from him/her, but the unbeliever, who has unwillingly converted to Islam, does not benefit from it and [his/her conversion to Islam] is not accepted from him/her. This is indicated in His Almighty's saying ﴿But their faith was of no benefit to them when they saw Our torment.﴾ [Ghāfir: 85].

Al-Kalbī stated: Ṭawʿ: refers to those who are born Muslims. Karh: refers to those who are forced to Islam; like those who have been taken as captives and brought in chains, so they are forced to Islam.

ʿIkrimah stated: Ṭawʿ: refers to the one who embraces Islam without argument. Karh: refers to the one who is compelled by the argument to monotheism. This is indicated in His Almighty's saying ﴿If you asked them, 'Who created the heavens and earth and subjected the sun and the moon?' they would surely say, 'Allāh.'﴾ [Al-ʿAnkabūt: 61].

Ibn Kaysān stated: Everyone in the heavens and earth submits to Him"

i.e., they submit to Him in what He has planned and set for them, and what happens to them, they do not abstain from it, whether they hate or like it [and then] "they will all be returned to Him.".

[817][(1)] ʿAbdullāh ibn Ḥāmid narrated via Muḥammad ibn Yaʿqūb Al-Aṣamm via Muḥammad ibn Khālid Ar-Rabʿī via Aḥmad ibn Khālid Al-Wahbī via Al-Ḥasan via Al-Ḥakam via Mujāhid that Ibn ʿAbbās, may Allāh be pleased with him and his father, said: If one of you has a difficult or obstinate animal, read, in its ear, this verse: "Do they yabghūn [i.e., seek] any religion other than of Allāh? …" to the end of the verse.

[ʾĀl ʿImrān: 84] ﴿Say [O Muḥammad], 'We have believed in Allāh and in what was revealed to us and what was revealed to Ibrāhim, Ismāʿīl, Isḥāq, Yaʿqūb, and al-Asbāṭ [i.e., the Descendants], and in what was given to Mūsā and ʿĪsā and to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [submitting] to Him.'﴾.

[ʾĀl ʿImrān: 85] ﴿If anyone seeks a religion other than Islam, it will not be accepted from him: he will be one of the losers in the Hereafter.﴾.

His Almighty's saying, "If anyone seeks a religion other than Islam" was revealed in the occasion when twelve men apostatized after having become Muslims and left Madīnah in the guise of Bedouins, then reached Mecca as unbelievers. Among them was Al-Ḥārith ibn Suwayd Al-Anṣārī (the brother of Al-Julās ibn Suwayd). Then Allāh Almighty, about them, revealed His saying "If anyone seeks…" i.e., demands "a religion other than Islam, it will not be accepted from him: he will be one of the losers in the Hereafter."[(2)].

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(1) **[817] The assessment of the reliability of the chain of transmitters:**
- It is Ḥasan (good).

The authentication of Hadith:
- Al-Qurtubi mentioned it in "Al-Jami' li Ahkam al-Quran" 4/83 from Mujahid, from ibn ʿAbbās , the same narration without a chain of transmission.
- See also: "Musnad al-Firdaws" by al-Daylami 3/558 (5752), "Kanz al-Ummal" by al-Muttaqi al-Hindi 15/421 (41665).

(2) **The authentication of Hadith:**
- I did not come across it in its wording, but At-Tabari mentioned in "Jami' al-Bayan"

[ʾĀl ʿImrān: 86] ﴿How will Allāh guide people who disbelieved after their belief and [after they] had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people.﴾.

His Almighty's saying, "How will Allāh guide people who disbelieved after their belief" is a disapproving question, i.e., Allāh will not guide [them]. This is as the poet's saying:

How could I sleep in bed,

if Levant yet is not covered by a massive raid?

It means: I cannot sleep. A corresponding verse is His Almighty's saying, ﴿How could there be a treaty with Allāh and His Messenger for such idolaters?﴾ [At-Tawbah: 7], i.e., there could be no treaty for them.

It was said that it means: How do they deserve guidance? It was also said it means: How will Allāh guide them to Paradise and Reward in the Hereafter?

"and [after they] had witnessed that the Messenger is true and clear signs had come to them? And Allāh does not guide the wrongdoing people." i.e., He will not guide them or grant them success. This is for those, of them, whom Allāh Almighty knows will not believe, so He wanted that from them. It was said that it means: He will not reward or save them.

[ʾĀl ʿImrān: 89 & 88 ,87] ﴿Those - their recompense will be that upon them is the curse of Allāh and the angels and the people, all together * Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved * Except for those who repent after that and correct themselves. For indeed, Allāh is Forgiving and Merciful.﴾.

3/341 from the route of Ibn Jurayj who said: 'Ikrimah said: "Revealed about Abi 'Amir al-Rahib, al-Harith ibn Suwayd ibn al-Samit, and Wuhuh ibn al-Aslat among twelve men who apostatized from Islam and joined the Quraysh... until he said: "Then the verses ﴿except for those who repent﴾ were revealed". And it includes Abd al-Malik ibn Abd al-Aziz ibn Jurayj: If he said: "He said," it is like the wind, and if he said: "So-and-so said," and "so-and-so said," and he reported, it came with defects.

- See: "Tahdhib al-Tahdhib" by Ibn Hajar 6/404.

"Those - their recompense will be that upon them is the curse of Allāh and the angels and the people, all together * Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved * Except for those who repent…"

When Al-Ḥārith ibn Suwayd apostatized and joined the disbelievers, he regretted that, and sent to his people: ask Allāh's Messenger (PBUH), is there any repentance for me? so they did, thus, Allāh revealed "Except for those who repent after that and correct themselves. For indeed, Allāh is Forgiving and Merciful". A man from his people went to him, and recited it for him. Al-Ḥārith said: by Allāh, I know that you are truthful, and that the Messenger of (PBUH) is more truthful than you, and that Allāh Almighty is the truest of the three. then Al-Ḥārith returned to Medina, embraced Islam, and became a good Muslim(1).

Mujāhid stated: it was revealed about a man from Banū ʿAmru ibn ʿAwf who disbelieved after being a believer and thus, joined the land of the Byzantines and became Christian. So, Allāh revealed this verse regarding him(2).

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(1) **The authentication of Hadith:**

- What al-Tha'labi mentioned is the saying of Mujahid, as 'Abd al-Razzaq mentioned it in "Tafsir al-Quran" 1/125 and from his route, At-Tabari in "Jami' al-Bayan" 3/340, and al-Musaddad in "Al-Mutala'b al-'Aliyah" by Ibn Ḥajar 3/314 (3569) from routes, from Ja'far ibn Sulayman, from Humayd al-A'raj, from Mujahid, who said: "Al-Harith ibn Suwayd came..." and he mentioned something similar. And see: "Asad al-Ghabah" by Ibn al-Athir 1/548 (679) and its chain of transmission is mursal.
- It was narrated by al-Nasa'i in "Al-Tafsir" 1/308 (85), and in "Al-Sunan" in the book of prohibition of blood, the chapter of the repentance of the apostate 7/10, and Ibn Hibbān in "Sahih" as in "Al-Ihsan" 10/329 (4477), and At-Tabari in "Jami' al-Bayan" 3/340, and Ibn Abi Hatim in "Tafsir al-Quran al-Azim" 2/700, and al-Hakim in "Al-Mustadrak" 2/142 from routes, from Dawud ibn Abi Hind, from 'Ikrimah, from Ibn Abbas that a man from the Ansar... and he mentioned something similar, and he did not name him, and al-Hakim authenticated it.

(2) **The authentication of Hadith:**

- At-Tabari reported in his book "Jami' al-Bayan" 3/341 from Ibn Abi Najih from Mujahid, and from Ibn Jurayj from Abdullah ibn Kathir from Mujahid, something similar to it.
- See also: Al-Bayhaqi's "Al-Sunan Al-Kubra" 8/195, with a similar chain of narration that is also considered Mursal (missing one or more narrators).

[ʾĀl ʿImrān: 90] ﴿Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted, and they are the ones astray.﴾.

Allāh's saying "Indeed, those who disbelieve after their belief and then increase in disbelief - never will their repentance be accepted…"

Al-Ḥasan, Qatādah, and ʿAṭāʾ Al-Khurāsānī stated: this verse was revealed regarding the Jews who disbelieved in ʿĪsā (PBUH) and the Gospel, after believing in their prophets and books, and then increased their disbelief by disbelieving in Muḥammad (PBUH) and the Quran.

Abū Al-ʿĀliyah stated: it was revealed regarding the Jews and Christians who disbelieved in Muḥammad (PBUH) when they saw him and knew him, after believing in his characteristics and description in their books. "…and then increase in disbelief…" i.e., sins, in their state of disbelief. Mujāhid stated: it was revealed regarding all disbelievers who disbelieved in Allāh after acknowledging that Allāh is their Creator. "…and then increase in disbelief…" i.e., they persisted in their disbelief until they died upon such a state. Al-Ḥasan stated: whenever a verse was revealed to them, they disbelieved in it; thus, they increased in disbelief.

Quṭrub stated: "…and then increase in disbelief…" by saying: we shall await Muḥammad's fate. Al-Kalbī stated: it was revealed regarding the eleven men who apostatized as Al-Ḥārith ibn Suwayd, may Allāh be pleased with him, did. When Al-Ḥārith returned to Medina (and embraced Islam again), they said: we will stay in Makkah on disbelief as long as we wish, so whenever we want to embrace Islam, we will, and what will be revealed about Al-Ḥārith will be applied to us. When the Messenger of Allāh (PBUH) conquered Mecca, some among them embraced Islam, and thus their repentance was accepted. Regarding those among them who died as disbelievers, Allāh revealed ﴿Indeed, those who disbelieve and die while they are disbelievers…﴾ [Al-Baqarah: 161].

If it is said: what is the meaning of His saying, the Most High: "…never will their repentance be accepted…" while Allāh Almighty accepts the repentance of those who repent?

Scholars disagree about that:

Some stated: their repentance will not be accepted when they gurgle and rattle (at the time of death). Al-Ḥasan, Qatādah, and ʿAṭāʾ stated: their repentance will not be accepted because they only repent at the time of death, as Allāh says ﴿But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I have repented now,'…﴾ [**An-Nisāʾ: 18**].

Mujāhid stated: their repentance will not be accepted after death, if they died on the state of disbelief.

Ibn ʿAbbās and Abū Al-ʿĀliyah said: their repentance will not be accepted as long as they persisted in their disbelief "…and they are the ones astray".

[**ʾĀl ʿImrān: 91**] ﴿Indeed, those who disbelieve and die while they are disbelievers - never would the capacity of the earth in gold be accepted from one of them if he would [seek to] ransom himself with it. For those there will be a painful punishment, and they will have no helpers.﴾.

Allāh's saying "Indeed, those who disbelieve and die while they are disbelievers - never would the capacity of the earth…" i.e., filling it, and as much "…gold…" as it fills the earth from its east to its west.

"…even if he would [seek to] ransom himself with it…"

Qatādah narrated via Anas ibn Mālik, may Alah be pleased with him, that Allāh's Messenger (PBUH) **said "A disbeliever will be brought on the Day of Resurrection and will be asked. 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that: to join none in worship with Allāh (i.e., to accept Islam), but you refused'."**(1)

(1) From his saying: "So I refused to worship anyone but Allah, and I was astray."
The authentication of Hadith:
- Al-Bukhari reported in his book " Ar-Riqaq ", chapter: "Whosoever is taken to account will be punished" (6538), and Muslim in his book "Kitab al-Iman", chapter: "The Unbeliever Seeking Redemption with the Earth's Full of Gold" (2805), and At-

"…For those there will be a painful punishment, and they will have no helpers."

[ʾĀl ʿImrān: 92] ﴿Never will you attain the good until you spend from that which you love. And whatever you spend - indeed, Allāh is Knowing of it.﴾.

Allāh's saying "Never will you attain the good…" i.e., the paradise. Ibn ʿAbbās, Mujāhid, ʿAmru ibn Maymūn, and As-Suddī stated that.

ʿAṭiyyah stated: i.e., the obedience (to Allāh). Abū Rawq stated: i.e., the good. Muqātil and ibn Ḥayyān stated: i.e., piety.

Al-Ḥasan stated: you will not be righteous until you spend from that which you love i.e., from what you are passionate about and what you like from among the best of your wealth, and the most beloved to you, spending it with your hearts overflowing with cheerfulness, small in your eyes. Mujāhid and Al-Kalbī stated: this verse is abrogated by the verse of Zakāh.

Aḍ-Ḍaḥḥāk narrated from ibn ʿAbbās, may Allāh be pleased with both, who said: He meant the Zakāh in the verse i.e., until you pay the Zakāh on your properties.

ʿAṭāʾ stated: you will never attain the honor of the religion and the piety until you give charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty. Al-Ḥasan stated: everything a Muslim spends from his wealth seeking the pleasure of Allāh Almighty, for he is one of those whom Allāh meant by His saying "Never will you attain the good until you spend from that which you love…" even the date.

It was reported that Abū Ṭalḥah Al-Anṣārī, may Allāh be pleased with him, was the richest among the people in Medinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bayruḥāʾ which was opposite the mosque, and Allāh's Messenger (PBUH) often visited it and drank from its fresh water.

Tabari in "Jami' al-Bayan" 3/346, and Ibn Abi Hatim in "Tafsir al-Quran al-Azim" 2/702 through different chains, from Qatadah from Anas ibn Malik, a Hadith that is elevated to the Prophet (PBUH).

- See also: "Al-Wasit" by Al-Wahidi 1/462.

When this verse was revealed: "Never will you attain the good until you spend from that which you love…", Abū Ṭalḥah came to Messenger of Allāh (PBUH) and said: Allāh says in His Book "Never will you attain the good until you spend from that which you love…", and the dearest of my property is Bayruḥāʾ so I have given it as Sadaqah (charity) for Allāh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allāh, as Allāh guides you. The Messenger of Allāh (PBUH) said, **"Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives"**. Thus, Abū Ṭalḥah, may Allāh be pleased with him, distributed it among nearest relatives and cousins(1).

[818](2) Ibn Fanjawayh narrated via Abū ʿAlī ibn Ḥabash (the reciter), via ʿAlī ibn Zanjuwayh, via Salamah, via ʿAbdur-Razzāq, via Maʿmar, via Ayyūb

(1) **The authentication of Hadith:** Al-Bukhari narrated in his book of Tafsir, in the chapter of "You will not attain righteousness until you spend from what you love," until "with Him is the Knowing" (4554), and Muslim in his book of Zakat, in the chapter of the virtues of spending and charity (998). In a narration from him, he said: "So he (the Prophet) gave it to Hassan bin Thabit and Abu bin Ka'b." Al-Nasa'i also narrated it in his Tafsir (exegesis) 1/310, and Ibn Abi Hatim in his Tafsir of the Quran 2/703 from Malik, from Ishaq bin Abdullah bin Abi Talha, that he heard Anas bin Malik saying...and he mentioned it with its wording with minor differences. And Tirmidhi narrated it through the route of Ishaq bin Mansur from Abdullah bin Bakr bin Humaid, and Al-Tayalisi narrated it from Hisham bin Yahya from Ishaq from Anas from Abu Talha, as a raised (Marfu') and summarized Hadith. Tirmidhi said in the chapters of Tafsir, in the chapter of the Tafsir of Surah āl ʿimrān 5/209 (2997): "This is a good and authentic Hadith."
- Refer to "Manhah Al-Ma'bud" by Al-Sa'ati (1940).

(2) **[818] The assessment of the reliability of the chain of transmitters:**
- Its chain of narrators is problematic because Ayyub Al-Sakhtiani is from the younger generation of Tabi'in (followers of the Sahaba) and did not hear from any of the Sahaba.
- Refer to "Al-Taqyid wa Al-Isharah" by Al-Iraqi (p. 81).

The authentication of Hadith:
- Abdul Razzaq narrated it in his Tafsir of the Quran 1/126, and through his route, Al-Tabari narrated it in "Jami' Al-Bayan" 3/348 from Ayyub and others: "When the verse was revealed..." and he mentioned its like, and Ibn Abi Hatim narrated it in his Tafsir of the Quran 2/704 from Muhammad bin Al-Munkadir likewise, and its chain of narrators is Mursal.
- Refer to "Jami' Al-Bayan" by Al-Tabari 3/348 and "Al-Durr Al-Manthur" by Al-Suyūṭī 2/89-90.

and others, stated: when this verse was revealed "Never will you attain the good until you spend from that which you love…", Zayd ibn Ḥārithah came to the Messenger of Allāh (PBUH), with a horse he loved, and said: I am spending this for Allāh's sake. So, the Prophet (PBUH) carried Osāmah ibn Zayd on it. It seemed as if that bothered Zayd, thus, he said: I meant I have given it as Sadaqah. Allāh's Messenger (PBUH) said **"Allāh has accepted it from you".**

Shahr ibn Ḥawshab stated: when the verse "Never will you attain the good until you spend from that which you love…" was revealed, a woman said to a female slave of hers although having no one else: Shall I set you free and you shall live with me, except that I do not stipulate that on you? She said: yes. When she freed her, she went and left her, thus, the woman came to the Prophet (PBUH) and informed him of that, so he said **"Leave her, for she has shielded you from the Fire, and if you hear of something that has come to me, come to me, so that I may give you her compensation"**[1].

Shibl narrated via ibn Abū Nujayḥ, via Mujāhid who stated: ʿUmar ibn Al-Khaṭṭāb, may Allāh be pleased with him, wrote to Abū Mūsā Al-Ashʿarī, may Allāh be pleased with him, to buy for him a slave girl from the captives of Jalawlāʿ, on the day Ctesiphon was conquered by the army of Saʿd ibn Abū Waqqās. When ʿUmar, may Allāh be pleased with him, saw the girl, he loves her, thus he said: Allāh Almighty says "Never will you attain the good until you spend from that which you love…" and set her free[2].

[819][3] ʿAbdullāh ibn Ḥāmid narrated via Muḥammad ibn Al-Ḥusayn, via

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(1) **The authentication of Hadith:**
- I did not find anyone who mentioned it, and its chain of narrators is Mursal.

(2) **The assessment of the reliability of the chain of transmitters:**
- Its narrators are trustworthy. Al-Tabari narrated it in "Jami' Al-Bayan" 3/347, Al-Wahidi in "Al-Wasit" 1/463 from Mujahid with the same narration but longer, and Al-Baghawi mentioned it in his book "Ma'alim Al-Tanzil" 2/67. Mujahid did not meet Umar, as mentioned in "Tahdhib Al-Tahdhib" by Ibn Ḥajar 10/42.

(3) **[819] The assessment of the reliability of the chain of transmitters:**
- The sheikh of the compiler did not mention any criticism or praise, and there is Ibn Hammam who is acceptable.

Aḥmad ibn Manṣūr Al-Marwazī, via (An-Naḍr ibn ʿAmru, via Ḥimās Al-Laythī), via (Ḥamzah ibn ʿAbdullāh ibn ʿUmar) who said: once, Allāh's saying "Never will you attain the good until you spend from that which you love…" sprang to the mind of ʿAbdullāh ibn ʿUmar, may Allāh be pleased with them both, when he was sitting. Ibn ʿUmar said: when I perceived that what Allāh Almighty bestowed upon me, I found nothing dearest to me than so-and-so (a slave girl), so I said: she is free for the sake of Allāh. Ibn ʿUmar said: had it not been for backpedaling on something that I assigned to Allāh's sake, I would have married her.

It was reported: Abū Dhar Al-Ghifārī, may Allāh be pleased with him, hosted a guest and said to him: I am busy, so go out to the land, as I have camels there, and bring me the best among them. The man went and brought an enervated camel, Abū Dhar, may Allāh be pleased with him, asked him: why did you bring this to me? He said: I found the best among your camels is its stallion, thus, I feared that you may need it one day. Abū Dhar, may Allāh be pleased with him, said: the day it will be beneficial to me will be the day I will be put in a pit, because Allāh says "Never will you attain the good until you spend from that which you love…".

[820][(1)] Ibn Fanjawayh narrated via ibn Shanabah, via Jaʿfar ibn Muḥammad Al-Firyābī, via Hannād ibn As-Sarī, via ʿAbdah ibn Sulaymān, via ʿAmru ibn Maymūn, via his father, via a man from Banū Sulaym whose

The authentication of Hadith:

- It was narrated by Abu Dawud in his book "Al-Zuhd" (212), and Al-Bazzar in "Al-Bahr Al-Zakhkhar" as mentioned in "Kashf Al-Astar" by Al-Haythami 3/42 (2194), and Abu Nu'aim in "Hilyat Al-Awliya" 1/295, and Ibn Al-Jawzi in "Sifat Al-Safwa" 1/588 from Ibn Umar in a similar manner.

(1) **[820] The assessment of the reliability of the chain of transmitters:**

- There is Abdullah bin Saydan who is unknown, and there are those who are not mentioned with criticism or praise.
- It was narrated by Hunayd bin Al-Sari in his book "Al-Zuhd" 1/332-333 (606, 607), and Abu Nu'aim in "Hilyat Al-Awliya" 1/163 from Abū Dharr, in a similar manner. al-Suyūṭī mentioned it and attributed it to Abdul Hamid from a man from the tribe of Bani Sulaim who said: "I accompanied Abū Dharr in the wilderness..." and then mentioned a long story and words, which included what Al-Tha'labi mentioned about Abū Dharr in both places, and the narration includes Ibn Saydan, who is unknown.
- See: "Al-Kamil" by Ibn Adi 4/222.

name was ʿAbdullāh ibn Sindān, via Abū Dhar, may Allāh be pleased with him, who said: (there are) three partners with wealth: destiny; does not ask for your permission before taking it away whether being good or bad, either by destruction or death. Inheritor; awaits until you put your head down, then takes it while you are destroyed. The third is you; if you are able not to be the most incapacitated of the three, then do not be. Allāh the Almighty says "Never will you attain the good until you spend from that which you love…", and this camel was what I loved most of my wealth, so I loved to send ahead (some good) for myself (in the Hereafter).

[821](1) Ibn Fanjawayh narrated via Abū Bakr Al-Qaṭīʿī, via ʿAbdullāh ibn Aḥmad ibn Ḥanbal, via Abū Hishām Ziyād ibn Ayyūb, via ʿAlī ibn Yazīd (Aṣ-Ṣudāʾī), via ʿAbdur-Raḥmān ibn ʿAjlān, via Nusayr (ibn Dhuʿlūq Abū Ṭuʿmah), who reported about Rabīʿ ibn Khuthaym, that a beggar stood at his door, so Ar-Rabīʿ said (to his family): give him sugar. They said: what does such beggar do with sugar! Shall we give him bread that is more useful to him. He said: Woe to you! give him sugar, as Ar-Rabīʿ loves it.

[822](2) With the same chain of transmission via Aḥmad ibn Ḥanbal's son, via his father, via Shujāʿ ibn Al-Walīd, via ʿAbdullāh ibn Zubayd, via Ḥudhayfah that a man came on a cold night, so Rabīʿ ibn Khuthaym went out to him, and saw the man as if he was shivery. Then he recited "Never will you attain the good

(1) **[821] The assessment of the reliability of the chain of transmitters:**
- It includes Al-Sada'i and Lin.

The authentication of Hadith:
- It was mentioned by Abū Ḥayyān in "Al-Bahr Al-Muhit" 3/546 from Ibn Khuthaym in a similar manner, and in "Bahr Al-Ulum" by Al-Samarqandi 1/284 from Umar bin Abdul Aziz in a similar manner, and it was mentioned by Abu Nu'aim in "Hilyat Al-Awliya" 2/115 from Al-Rabi' in a similar manner.

(2) **[822] The assessment of the reliability of the chain of transmitters:**
- There are those who I couldn't find any biography for.

The authentication of Hadith: Abū Ḥayyān mentioned it in "Al-Bahr Al-Muhit" 3/546 from Al-Rabi' in a summarized manner.
- See: "Siyar A'lam Al-Nubala" by Al-Dhahabi 4/258, "Al-Tabaqat Al-Kubra" by Ibn Sa'd 6/182.

until you spend from that which you love…" so, he took off his mantle and gave it to him. It was reported that his uncle gifted him that mantle.

We have been informed that Zubaydah the mother of Jaʿfar owned a copy of the Quran written with ninety pieces of gold, with a studded cover of jewels and silver. While she was reciting the Quran one day, she reached this verse, and there was nothing more beloved to her than the Quran. Thus, she said: bring goldsmiths to me, so she ordered to sell jewels and gold, and gave command that wells be dug, and basins be available in the desert.

Abū Bakr Al-Warrāq stated: by such verse, (Allāh) directed them to chivalry, as He said "Never will you attain the good…" i.e., My good towards you, until you be good to your brothers, spending on them from your money and your properties what you love more. If you do that, you will be bestowed with my favor and mercy "…And whatever you spend - indeed, Allāh is Knowing of it".

[ʾĀl ʿImrān: 93] ﴿All food was lawful to the Children of Israel except what Isrāʾīl had made unlawful to himself before the Torah was revealed. Say, 'So bring the Torah and recite it, if you should be truthful'.﴾.

Allāh's saying "All food was lawful to the Children of Israel except what Isrāʾīl had made unlawful to himself…"

Abū Rawq and Al-Kalbī stated: this was when the Prophet (PBUH) said **"I am upon the religion of ʾIbrāhīm"** The Jews said: how and you eat camel meat and milk? (That was forbidden in ʾIbrāhīm's religion, and also was forbidden in the Torah). The Prophet (PBUH) said: **"That was lawful for ʾIbrāhīm, thus, it is made lawful to us"**.

The Jews then said: everything forbidden today, was forbidden to Noah and ʾIbrāhīm (and so on), thus, Allāh Almighty sent down a denial to them "All food…" you are permitted to eat "…was lawful…" i.e., was permitted "… to the Children of Israel except what Isrāʾīl had made unlawful to himself…" i.e., Yaʿqūb (Jacob) "…to himself before the Torah was revealed…"(1).

(1) **The authentication of Hadith:**
- Al-Wahidi mentioned it in "Asbab Al-Nuzul" (p.118), and Abū Ḥayyān mentioned it in "Al-Bahr Al-Muhit" 3/3 from Abu Ruq and Al-Kalbi, and its chain is disconnected.
- See: " al-Tahrir wa'l-Tanwir " by Ibn ʿĀshūr 3/8.

(So, Allāh Almighty made it clear to him: He only forbade camel meat for the children of Israel; because Isrāʾīl forbade it for himself. Yet it was lawful before that, and Allāh Almighty made it lawful for this nation, just as ʾIbrāhīm (PBUH) made it lawful).

Exegetes disagreed about the (type of) this food:

Ibn ʿAbbās, Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, As-Suddī, and Abū Mijlaz stated: the veins.

The reason for this was that Yaʿqūb (PBUH) complained of sciatica, and the reason behind his pain was what:

[823](1) Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn Ath-Thaqafī narrated via Makhlad ibn Jaʿfar Al-Bāqirjay, via Al-Ḥasan ibn ʿAllūyah, via ʾIsmāʿīl ibn ʿĪsā, via ʾIsḥāq ibn Bishr, via Juwaybir, Muqātil, and Aḍ-Ḍaḥḥāk, stated that: Yaʿqūb ibn ʾIsḥāq PBUT had vowed that if Allāh gave him twelve sons and he came to Jerusalem healthy, that he would slaughter the last of them. Then an angel met him and said: O Yaʿqūb, you are a strong man, would you fight? They fought against each other but no one wins. Then the angel struck him, thus he had sciatica. The angel said to him: if I wanted to kill you, I would have done, but I struck you because you had vowed if you come to Jerusalem healthy, you will slaughter the last of your children, and Allāh made this strike a way out for you. When Yaʿqūb arrived Jerusalem, he wanted to slaughter his son, and forgot what the angel said, so the angel came to him and said: I struck you to be a way out for you, and your vow has been fulfilled, so there is no need to slaughter your son.

Ibn ʿAbbās, Mujāhid, Qatādah, and As-Suddī stated: when Yaʿqūb (PBUH) left Harran traveling to Jerusalem, fleeing from his brutal brother Esau, an angel

(1) **[823] The assessment of the reliability of the chain of transmitters:**
- In it, Ishaq ibn Bashir is a liar, as well as Muqatil ibn Sulaiman, and Al-Azdi is very weak.

The authentication of Hadith:
- As-Samarqandi mentioned it in "Bahjat Al-Ulum" 1/285 and Ibn Al-Jawzi in "Zad Al-Masir" 1/423 without a chain of transmission.

met him. Yaʿqūb (PBUH) thought he was a thief, so he fought against him. The angel struck Yaʿqūb's thigh, then ascended to heaven while Yaʿqūb was looking at him. As a result, Yaʿqūb had got a sciatica, the hurt which prevented him to sleep out of pain, and let him spend the whole night screaming. Yaʿqūb (PBUH) then swore that if Allāh Almighty healed him, he would neither eat vessels, nor any food in which there was a vessel, so he made it forbidden for himself. Consequently, his sons used to exclude vessels from meat, following their father.

Abū Al-ʿĀliyah, ʿAṭāʾ, Muqātil, and Al-Kalbī stated: this was for the camels' meat and milk. Shahr ibn Ḥawshab narrated via ibn ʿAbbās, may Allāh be pleased with both, that a group of Jews came to the Prophet (PBUH) and asked: O Abū Al-Qāsim, tell us: which food did Isrāʾīl make unlawful to himself before the Torah was revealed? Allāh's Messenger (PBUH) replied "Yaʿqūb became severely ill for a long time. So, he made a vow to Allāh: if he recovered from his illness, he would refrain from the most beloved food and drink to himself. I adjure you by Who sent down the Torah to Moses! Do you know that the most beloved food to Yaʿqūb was camels' meat, and the most beloved drink to him was their milk? They replied: yes[1].

Juwaybir narrated via Aḍ-Ḍaḥḥāk, via ibn ʿAbbās, may Allāh be pleased with both, who said: when Yaʿqūb (PBUH) had got sciatica, doctors prescribed for him to avoid camel meat, so Yaʿqūb (PBUH) prohibited himself from camel meat. The Jews

(1) **The authentication of Hadith:**
- Al-Tabari reported it in "Jami' Al-Bayan" 4/5, and Ibn Abi Hatim in "Tafsir Al-Quran Al-Adhim" 3/704-705, and At-Tabarani in "Al-Mu'jam Al-Kabir" 12/246 (13012) from Abd Al-Hamid ibn Bahram, from Shahr ibn Hawshab, from Ibn ʿAbbās in a similar way.
- Ahmad reported it in "Al-Musnad" 1/274 (2483), and Al-Bukhari in "Al-Tarikh Al-Kabir" 2/114, and At-Tirmidhi, and rated it as Hasan in "Al-Sunan" in the chapters of interpretation from the interpretation of Surat Al-Ra'd (3117), and Abu Nu'aim in "Hilyat Al-Awliya" 4/304-305 from Abdullah ibn Al-Walid Al-Ajli, from Bukayr ibn Shihab, from Sa'id ibn Jubayr, from Ibn ʿAbbās in a similar way.
- Al-Haythami said in "Majma' Al-Zawa'id" 8/242, 6/315: Ahmad and al-Ṭabarānī reported it, and their narrators are trustworthy.
- Sheikh Ahmad Shakir said: Its chain of transmission is authentic.

said: we have forbidden camel meat to ourselves because Yaʿqūb prohibited it. Then, Allāh revealed its prohibition in the Torah, thus, Allāh Almighty revealed this verse(1).

Al-Ḥasan stated: Isrāʾīl forbade camel meat for himself devoutly to Allāh Almighty then he asked his Lord to allow him doing that (i.e., banning it), so Alah Almighty forbade it for his son. ʿIkrimah stated: Isrāʾīl forbade himself from liver, kidneys, and fat except for what is on the back. Layth narrated via Mujāhid who stated: Isrāʾīl forbade cattle meat for himself.

Then they (i.e., exegetes) disagreed about the status of this forbidden food for Isrāʾīl after the revelation of the Torah:

As-Suddī stated: when Allāh Almighty sent down the Torah, He forbade them what they had forbidden before it was revealed, following the example of their father Yaʿqūb (PBUH). ʿAṭiyyah stated: it was forbidden for them (by Isrāʾīl's forbidding it upon them), and that was because when Isrāʾīl had got sciatica, he said: by Allāh, if Allāh heals me, I will forbid my sons to eat it – while it was not forbidden to them in the Torah.

Al-Kalbī stated: Allāh Almighty did not forbid it for them in the Torah, but rather He forbade it after the revelation of the Torah due to their oppression and disbelief. Whenever the children of Israel committed a grave sin, Allāh forbid them a good food, or punished them with death. This is proved by Allāh's saying ﴿And to those who are Jews We prohibited every animal of uncloven hoof; and of the cattle and the sheep We prohibited to them their fat, except what adheres to their backs or the entrails or what is joined with bone. [By] that We repaid them for their transgression. And indeed, We are truthful.﴾ [**Al-Anʿām: 146**].

Aḍ-Ḍaḥḥāk stated: none of that was forbidden to them, and Allāh Almighty did not prohibit it to them in the Torah, rather, it is something that

(1) **The assessment of the reliability of the chain of transmitters:**
- Jubayr is severely weak and abandoned, and al-Ḍaḥḥak did not meet Ibn ʿAbbās.
- And the report was mentioned by As-Samarqandi in "Bahjat Al-Ulum" 1/284-285 from al-Ḍaḥḥak in a similar way.
- See also: "Ma'ani Al-Quran" by Al-Nahhas 1/441, "Al-Tahrir Wal-Tanwir" by Ibn Ashur 3/9.

they prohibited to themselves, following their father. Then they imputed its prohibition to Allāh, that is why Allāh denied their allegation.

"…Say..." O Muḥammad, "So bring the Torah and recite it, if you should be truthful" i.e., until it becomes clear that it is as I said (not as you said, thus, they did not bring it).

[ʾĀl ʿImrān: 94] ﴿And whoever invents about Allāh untruth after that - then those are the wrongdoers.﴾.

[824][(1)] Ibn Fanjawayh narrated via (Aḥmad ibn Muḥammad ibn ʾIsḥāq As-Sunnī), via An-Nasāʾī, via Muḥammad ibn Sahl ibn ʿAskar, via (ibn Ziyād), via Al-Awzāʿī, via Hishām ibn Ḥassān, via Anas ibn Sīrīn, via Anas ibn Mālik, may Allāh be pleased with him, who said that Allāh's Messenger said about the (cure for) sciatica is "the fat from the tail of a Bedouin sheep (or wild sheep), neither old nor young, which should be (cut into small pieces,) melted, and divided into three parts, one part to be taken each day on an empty stomach." Anas, may Allāh be pleased with him, said: I described it to more than a hundred, so they were healed, by Allāh's will.

[825][(2)] Al-Ḥusayn ibn Muḥammad (ibn Fanjawayh) narrated via Aḥmad

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(1) **[824] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is authentic.

The authentication of Hadith: Ibn Majah reported it in the book of medicine, in the chapter of treating excessive vaginal discharge (3463), and Al-Hakim in "Al-Mustadrak" 4/206 through the route of Al-Walid ibn Muslim, who narrated it from Hisham ibn Hassan in a similar way. Al-Hakim said: It is authentic according to the conditions of the two Sheikhs, and Adh-Dhahabi agreed with him, and Al-Albani said: It is authentic.
- Imam Ahmad reported it in "Al-Musnad" 3/219 (13295) through Muhammad ibn Abdullah Al-Ansari, who narrated it from Hisham ibn Hassan in a similar way.
- Sheikh Al-Albani said in "Silsilat Al-Ahadith Al-Sahihah" 4/523 (1899): Its chain of transmission is authentic.
- See also: "Zad Al-Ma'ad" by Ibn Qayyim Al-Jawziyya 4/71, "Al-Tibb Al

(2) **[825] The assessment of the reliability of the chain of transmitters:**
- Some narrators are missing.

The authentication of Hadith:
- I did not find any mention of it in the books that I referred to.

ibn Muḥammad ibn ʾIsḥāq As-Sunnī via Aṣ-Ṣubāḥ, via Al-Faḍl ibn Sahl Al-Aʿraj, via (Qurād ibn Nūḥ), via Shuʿbah, via an old man narrating during the era of Al-Ḥajjāj ibn Yūsuf about (the cure for) sciatica "I swear to you by Allāh the Most High, if (you did not heal up) I would either burn you (with fire, or shave you with a razor)". Shuʿbah said: I did that, (repeat this statement) and wipe over that place.

[ʾĀl ʿImrān: 95] ﴿Say, 'Allāh has told the truth'. So follow the religion of Abraham, inclining toward truth; and he was not of the polytheists﴾.

"Say, 'Allāh has told the truth'." in all that he told us about this and about anything else.

"So, follow the religion of Abraham, inclining toward truth; and he was not of the polytheists".

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